THE

CAMBRO-BRITON.

JUNE, 1822.

Contents.

	Page.
Preliminary Notices	450
The Triads.—No. XXIII.	
Triads of the Miser	451
Ethical Triads	454
Genealogy of the Saints,.	455
Original Letters.—Letter XVI.—Rev. Goronwy Owen to Mr. William Morris	458
Letter XVII.—James Howell, Esq. to the Earl R——..	462
The Wisdom of Catwg.	
Truisms of Catwg	465
Other Truisms	466
More Truisms	467
Letters on Brecknockshire.	
Letter V.	468
Letter VI.	470
Letter VII.	473
Letter VIII.	475
Excerpta.—The Wendi	477
Welsh Translations.—Passage in Thomson's Seasons ..	481
Ceinion y Greal.—No. II.	
Petty Memorials	483
Antiquities.—Stonehenge ..	487
The Miscellanist.—No. XX.	
I. Lines by Mr. Lewis Morris	490
II. Coelbren y Beirdd	491
III. Lines on St. David's Day	id.
IV. Welsh Notices	493
V. Account of the Eisteddvod at Caerwys, in 1798 ..	id.
New Publications.	
Hu Gadarn	495
Awen Cymru.	
Odlig i Gymmlwyddiant Ail Cymmrodorion	501
Englyn	id.
English Poetry	
Lines on the Cymmrodorion Eisteddvod	502
Monthly Register.	
Cymmrodorion	503
Cymreigyddion in Swansea ...	512
Cymmrodorion in Chester	id.
Literary Announcements	id.

Preliminary Notices.

As the present Number brings to a close the Third Volume of the CAMBRO-BRITON, we seize, with pleasure, the opportunity it offers, to express our thanks to those readers and correspondents, to whose favour we have been indebted during its progress. Among the latter we might name many, to whom, for their valuable assistance, we feel ourselves under particular obligation; but, as this distinction (although adopted on a former occasion) might appear invidious to some, we refrain now from doing more than assuring our correspondents generally, that they will always possess our most grateful recollection of their friendly support. A work of this nature must ever derive its chief attraction from the variety of its contents; and this variety we hardly think it possible for any individual, single and unaided, satisfactorily to produce. It is, therefore, that we sincerely feel the value of the co-operation, to which we have alluded; and we think it right, on the other hand, to observe, that, whenever we have rejected any communications, it has been merely from an anxiety to maintain inviolate the principles on which the CAMBRO-BRITON was undertaken. And, although we may occasionally have erred in our selection of the contributions, we have thus felt it our duty to consign *emendaturis ignibus,* it has, in such cases, been an error of judgment alone, for which we have to account.

We regret to find, upon a re-perusal of S. R. J's "Remarks" on the cultivation of our national literature, that they are not sufficiently to the point for publication in the CAMBRO-BRITON. With a little compression, however, we think they might be improved.

G. G. & Tegyd have our best thanks for their Translations: they will both be found in the present Number.

"A CAMBRO-BRITON" is certainly "improved" since we last heard from him; but we still fear there will be found room for much greater amendment. At all events, we should not be doing *him* a justice by inserting his "Lines on the Eisteddvod" in company of those, that he will find in a subsequent page. "Here" and "lyre," we would observe, are not legitimate rhymes.

We believe IOLO's inquiry, as far as we understand it, (for the Latin is incorrect), may be answered in the negative.

We are sorry, that the press of matter, especially of that relating to the *Eisteddvod,* has obliged us again to exclude THE BIDDER'S SONG. It shall appear, however, in our next, *si fata sinant.*

ERRORS CORRECTED.

No. XXVIII. PRELIMINARY NOTICES, l. 18. "P. W. B." (P. B. W.): P. 400, l. 18, of the notes "Ysgodaid" (Ysgodiaid). p. 424, l. 32. "V'Ieungtid" (V' Ieunctid). p. 432, l. 2. "nations" (natives).

THE

CAMBRO-BRITON.

JUNE, 1822.

NULLI QUIDEM MIHI SATIS ERUDITI VIDENTUR, QUIBUS NOSTRA IGNOTA SUNT. CICERO *de Legibus.*

THE TRIADS.—No. XXIII.

TRIADS OF THE MISER.*

WHOEVER is a miser will not be free from seven deadly sins, unless he be too old; and, however old he be, he will not forsake sin, until sin shall first forsake him; and this will be in two ways One of the two is by the grace of the Holy Spirit coming upon him and predisposing what he may do or think; and, where it shall be thus, it is heaven to the soul. The other is by losing through old age or disease every power of sinning, and no thanks to any one in that case, and the only prospect to such a one is hell.

I. The three characteristics of a miser; namely, fearing the powerful, hating the poor, and threatening the weak.

II. There are three qualities in a miser; that is to say, a loving of funerals, a hating of births, and a coveting of the land of another.

III. The three things obnoxious to a miser: a tavern, a minstrel, and a marriage feast.

IV. Three things which a miser shall never obtain: the blessing of the weak, the praise of the wise, and the grace of God upon him in leaving the world.

V. Three things that do not befit a miser: respect from the generous, a belief in what he may say, and the thanks of him who succeeds to his property.

VI. Three things which a miser will eternally lose: his worldly goods, the love of the virtuously good, and gifts from God.

* Arch. of Wales, vol. iii. p. 244.

VII. Three things which a person that becomes a miser will do: give after he is gone to where there shall be no necessity for it, lose every good quality that might have been in him, and imagine himself to be wise whilst he is the simplest of the simple.

VIII. Three things which a person forsakes when he becomes a miser: his worldly fame, his sense of shame, and his conscience.

IX. Three things which gladden a miser: being frequently invited, being seldom visited, and having the poor under his gripe.

X. Three other things which make a miser glad: to abuse the liberal, to cause loss to the poor, and to cheat the just.

XI. Three things which make a miser sorrowful: the frequent seeing of those who make demands, the loss of work, and the war of chieftains.

XII. Three things which will make a miser ill: a multitude of beggars, cheapness of the markets, and the amusement of songs.

XIII. Three things which will make a miser well: an excess of work by his servants, his bellyful without cost, and dearth in the markets.

XIV. Three things lovely to a miser: getting by stealth, his wife drawing before the oxen, and his children dying.

XV. Three things which a miser is not ashamed of seeing: vermin on his clothes, the weak cursing him, and the wise deprecating his society.

XVI. Three things not easily obtained from a miser: victuals without price, a good word to his neighbours, and advice for good.

XVII. Three things that a miser will obtain when it is too late: understanding, conscience, and repentance.

XVIII. Three things that will never depart from a miser: the devil, for that is sin; the curse of the poor, for that is everlasting want; and the memory of conscience in the world to come.

XIX. Three things that will cause a miser to become mad: the praising of the generous, the exposing of cupidity, and being asked for gifts.

XX. Three things which a miser gains: the curse of the poor, the bad word of the world, and the wrath of God.

XXI. The three remunerations which a miser gets in this world for his goods: trouble in accumulating them, care in keeping them, and sorrow in being obliged to leave and lose them.

XXII. There are three social brothers: a grey friar, a traitor, and a miser.

XXIII. Three persons who turn the world upside down: the liar, the proud man, and the miser.

XXIV. The three primary feats of a miser: extortion, oppression, and the taking of his own property by stealth.

XXV. Three persons who will have their plenitude of old age before they obtain the good word of the world: the liar, the ill-natured, and the miser.

XXVI. There are three persons, of whom he that loves their society, by going to hell, will have quite enough: a perjured accuser, an adulterous priest, and a miser.

XXVII. Three things from which every person should keep himself: a mad dog, a slanderer, and a miser.

XXVIII. Three things that are not easily caught: a wild stag on a mountain top, a fox in a woody cliff, and the penny of a stingy miser.

XXIX. Three things that will not be often heard: the song of the birds of Rhianon,* a song of wisdom from the mouth of an Englishman, and an invitation to a feast from a miser.

XXX. Three things alike unseemly: the gabble of an old driveller, the spawn of a frog, and a miser.

XXXI. Three things that imagine themselves to be at the head of the world: a cur on his own dunghill, dirt on the top of an oak stump, and an old miser.

XXXII. The three devastations of the world: a liar, a slanderer, and a miser; and the miser is all three; that is, by being a miser, he cannot be otherwise than each of the other two.

XXXIII. The three impossibilities of God: satisfying the vanity of a woman, satisfying the presumption of pride, and satisfying the avarice of a miser.

* "Manawydan and his companions sat on the rock of Harddlech for seven years, listening to the melody of 'Adar Rhianon,' as they were bringing the head of Bran from Ireland, to be buried in the White Hill in London."—*Mabinogion.*

XXXIV. Three persons of whom it cannot be rightly known which the devil will take first: the deceitful, the proud, or the miser.

XXXV. Three things that will do no benefit to their possessors: the plans of the mischevious, the tongue of a woman, and the miser's money-bag.

XXXVI. The three recompences for his wealth that a miser will obtain in a world after this: being in a place where he cannot enrich himself, being in a place where every sentient being perceives the extremes of its mischief, and being compelled from afar to behold the generous in happiness unceasing and without end.

XXXVII. The three best neighbours in the world: the skilful of hand, the virtuous in life, and a miser on the gallows.

XXXVIII. The three things which it is best that they should be hung: a salted salmon, a wet hat, and a miser.

XXXIX. The three things which a miser loves in his heart: seeing the generous becoming poor, seeing a neighbour's house on fire, and seeing some neglect by which to obtain a hold by stealth of the property of another.

XL. Three things easily counted: the gifts to a minstrel at an Englishman's feast, the good qualities of an upstart gentleman, and the number of misers that will be found in heaven.

XLI. Three things which every person should pray never to befal him: to be hung, to be proud, and to be a miser.

So let it ever be: and so end the Triads of the Miser.

ETHICAL TRIADS.*

I. The primary principles of wisdom: obedience to the laws of God; concern for the welfare of mankind; and enduring with fortitude all the accidents of life.

II. The three laws of men's actions: what he forbids in another; what he requires from another; and what he cares not how it is done by another.

* These are transcribed, with a few verbal variations, from Mr. E. Williams's "Lyric Poems," vol. ii. p. 249.—Ed.

III. Three things, that, being well understood, will give peace: the propensities of Nature; the demands of Justice; and the voice of truth.

IV. Three ways that there are of searching the heart of man: in the thing he is not aware of; in the manner he is not aware of; and at the time he is not aware of.

V. Three things which he that loves will not be loved by God: to see fighting; to see a monster; and to see the ostentation of pride.

VI. Three things that produce wisdom: truth, consideration, and suffering.

VII. The three great ends of knowledge: duty, utility, and decorum.

VIII. Three men upon whom all ought to look with affection: he that looks, with affection on the face of the earth; he that is delighted with rational works of art; and he that looks lovingly on little infants.

IX. Three men that will not love their country: he that loves a luxurious diet; he that loves wealth; and he that loves ease.

X. Three things, of which when a woman loves the first she will not dislike the other two: her own face in a mirror; her husband's back at a distance; and a paramour in her bed.

XI. The three laughs of a fool: at the good, at the bad, and at he knows not what.

XII. Three things that corrupt the world: pride, superfluity, and indolence.

GENEALOGY OF THE SAINTS *.

[*Continued from p.* 396.]

T.

TANWG, the son of Ithel Hael of Llydaw, and the brother of Baglan and Twrog. He was one of those who accompanied Cadvan into this island. Llandanwg in the vale of Ardudwy, Meirion, is dedicated to him.

* Arch. of Wales, vol. ii. p. 52--56.

TANGWN, the son of Caradog Vreichvras ab Llyr Merini, and the brother of Cadvarch and Maethlu. He was buried at Llangoed in Mon.

TANGWYSTL, one of the daughters of Brychan, the wife of Cyngen ab Cadell Deyrn Llug, and the mother of Brochwel Ysgithrog, Maig, and Ieuav.

TECWYN, one of the saints that came from Llydaw with Cadvan. Llandecwyn in Meirion is dedicated to him.

TEGAI, the son of Ithel Hael of Llydaw, and the brother of Llechid, Rhychwyn, and Trillo. In some copies he is called Tegai Glasog in Maes Ithan, and in others, Tegai in Maes Llanglasog, or Maes Englysog. Llandegai in Arvon is named after him.

TEGVAN, the son of Carcludwys ab Cyngu ab Ysbwys ab Cadrod Calchvynydd, and whose mother was Tena, the daughter of Tewdwr Mawr. Llandegvan in Mon is dedicated to him.

TEGIWG, the daughter of Ynyr Gwent, and the sister of Cynheidion, whose mother was Madrun, the daughter of King Gwrthewyr, or Vortimer.

TEGWY, the son of Dingad ab Nudd Hael. Llandegwy in Ceredigion is dedicated to him.

TEILO, the son of Enlleu* ab Hydwn Dwn ab Ceredig ab Cunedda Wlegid, and his mother was Tegwedd, the daughter of Tegid Voel of Penllyn. Llandav, or Landaff, is dedicated to Teilo; and there are two churches named after him in Monmouthshire; two in Glamorganshire; two in Brecknockshire; two in Caermarthenshire; and one in Radnorshire.

TEYRNOG, the son of Arwystl Glof. See his brother Tudyr. Llandeyrnog in Denbighshire is dedicated to him.

TRILLO, the Son of Ithel Hael of Llydaw, and the brother of Gredivel and Llechid. Llandrillo Dinerth in Rhos, near Conwy, is dedicated to him, and also Llandrillo in Meirion.

TRINIO, the son of Divwng ab Emyr Llydaw, and the cousin of Cadvan. Llandrinio in Montgomeryshire is dedicated to him.

TUDVYL, one of the daughters of Brychan. "She is a saint at Merthyr Tudvyl in Morganwg."

* In different copies, Eusych, Cursith, Cyssith, Enoc, and Enos. In the Liber Landavensis Teilo is called Teliau.

TUDGLYD, the son of Seithenin of Maes Gwyddno, and the brother of Tudno.

TUDNO, the son of King Seithenin of Maes Gwyddno, whose land was overflowed by the sea. See his brothers, Gwynodl, Merin, Senevyr, and Tudglyd. Llandudno near Conwy is dedicated to him.

TUDYR, the son of Arwystl Glof, and the brother of Dier, Marchell, Teyrnog, and Tyvrydog, by Dwyvanwedd, the daughter of Amlawdd Wledig. He was buried at Darowain in Cyveiliog.

TWROG, the son of Ithel Hael, and the brother of Beglan and Tanwg. Llandwrog in Arvon, and Maen Twrog in Meirion, are named after him.

TYDECHO, the son of Anwn Ddu ab Emyr Llydaw, and the cousin of Cadvan. There was a chapel dedicated to him at Llandegvan in Mon.

TYDECHO, the son of Gildas ab Caw, and the brother of Gwynog and Noethan.

TYDIEU, one of the daughters of Brychan. She was buried in Caer Godolawr.

TYVRIOG, the son of Dingad ab Nudd Hael ab Senyllt ab Cedig ab Dyvnwal Hen ab Ednyved ab Maxen Wledig. His mother was Tonwy, the daughter of Llewdwn Luyddog of Dinas Eiddyn in the North. See his brothers, Baglan, Gwytherin, Lleuddad, Tegwy, and his sister Eleri. Llandyvrïog in Ceredigion Iscoed is dedicated to him.

TYVRYDOG, the son of Arwystl Glof, and the brother of Dier, Marchell, Teyrnog, and Tudyr. His mother was Tywanwedd or Dwyvanwedd, the daughter of Amlawdd Wledig. Llandyvrydog in Mon is named after him.

TYNEIO, the son of Seithenin, King of Maes Gwyddno, and the brother of Gwynodl, Merin, Senevyr, Tudglyd, and Tudno. Eglwys Tynëio at Pwllheli in Arvon is dedicated to him.

TYRNOG, the son of Corun ab Ceredig ab Cunedda Wledig, and the cousin of Dewi.

TYSILIO, the son of Brochwel Ysgithrog ab Cyngen ab Cadell Deyrnllug. His mother was Arddun Ben Asgell, the daughter of Pabo Post Prydain. Llandysilio in Denbighshire,

and other churches in Montgomeryshire, Anglesey, Cardiganshire, and Pembrokeshire, are named after him.

Tysul, the son of Corun ab Ceredig ab Cunedda Wledig, and the brother of Tyrnog. Llandysul in Cydewain, and Llandysul in Ceredigion, are dedicated to him.

U.

Ust and Dyvnig, "two saints at Llanwrin in Cyveiliog," whose origin are not given, any farther than that they are said to have come to this island with Cadvan.

Y.

Ysgin, the son of Erbin ab Cystennin Gorneu, and the brother Digain.

The End of the Genealogy of the Saints.

ORIGINAL LETTERS.

LETTER XVI.

Rev. Goronwy Owen to Mr. William Morris.

Dear Sir,—It is a sad case to be forced to begin a letter to a friend with an apology. I own I had need to do so, though at present I shall only beg your pardon for my dilatoriness, which I doubt not but you will grant without an apology. It is sufficient punishment to be deprived, by my own tardiness, of the pleasure of your letters.

I have not heard from Galltvadog since the beginning of October, though I wrote about a month since. Mr. Llywelyn Ddu* talked of going to London; and I fear he had set out before my letter reached Ceredigion. I have heard from the Navy Office not long since; and I am still a letter indebted to Mr. R. Morris, which I intend to discharge very soon.

Chwi á gawsech glywed oddiwrthyv yn gynt ond odid, oni buasai y rhew tost à vu yn ddiweddar. Nid yw yr Awen ond ferllyd ac anystwyth àr yr hin oer yma. Ni chaif dyn chwaith mo yr amser i brydyddu gàn vyred y dyddiau, a chàn ymysgrythu ac ymwthio i gonglau: a pha beth á dal creft heb ei

* Mr. Lewis Morris.—Ed.

dilyn? Pa wedd bynag, llyma ichwi ryw vath àr bwt o Gywydd o Gofa am yr hen Wraig dda o Bentrev Eirianell gynt. Hof oedd gènyv hi yn ei bywyd; a diau vod rhywbeth yn ddyledus i gofadwriaeth pobl dda, àr ol eu claddu; yr hyn, er nad yw vudd yn y byd iddynt hwy, á eill ddygwyddo bod yn llesol i'r byw, i eu hannog i ddilyn camrau y campwyr gorchestol, à lewychasant mòr hoew odidog yn y byd o'u blaen hwynt. Nid yw cymaint vy rhyvyg â meddwl y dichyn bod àr law burgyn o'm bath i ganu iddi vàl yr haeddai. Beth er hyny? Melysav y cana ëos; ond nid erchis Duw i'r vran dewi. Yr asyn á godai ei droed àr arfed ei arglwydd; ac nid llai ei ewyllys da ev no'r colwyn, er nad hawddgar ei voesau. Galla Bardd Du ddangos yr ewyllys; ac nid eill *Bardd Coch* amgen, cyd byddai amgen ei Gywydd.

I do not remember that I ever saw a Cywydd Marwnad by any of the ancients (whom I would willingly imitate) and so cannot tell how such a Cywydd ought to be written: neither do I call this a Cywydd Marwnad, but Cywydd Cofa, &c. I did not rightly know how to go about it; for I could not form any proper idea of it in my mind, and so was obliged, as it were, to build without a plan. I saw myself under several difficulties. Poets, in these cases, are, (and I think are allowed to be, though they ought not,) very lavish of their praises, even to an hyperbole, and seldom free from flattery, even of the grossest kind, i. e. hard lying. I proposed to myself to keep a strict eye upon *truth;* but then I saw that my *truth* would of necessity be so like other men's lies, that the counterfeit would hardly be distinguishable from the sterling; and for that reason I was afraid to say what my love of truth would needs force me to say. I saw that I could say nothing of that excellent woman (though perhaps true of her only, and peculiar to herself,) but what had been ascribed before, by the prostituted breath of some execrable poetaster or other, to, perhaps, the most worthless miscreants that ever death spewed at the cooking of. I am sure my main endeavour was to avoid all appearances of flattery, and that, at the expence of suppressing some truths; and, if any thing looks like it, it is foreign to my intention; and I utterly disclaim the meaning of whatever may be perverted to such a construction. These were some of my main difficulties; and whether I have surmounted them I leave you to judge.

I have one favour to ask you; and that is, that you would present this *Cywydd* in my name to your father (whom I am really sorry for,) and send me a copy of Bardd Coch's Cywydd—i gael gweled pa ragor rhwng *coch* a *du*. But, for love's sake, don't you take example by me, in deferring to write. I beg I may hear from you as soon as conveniently may be, and I shall never any more be faulty in point of expeditiousness.

Os gwyddoch pa le mae, rhowch vi àr sathr y brawd Ll. Ddu: yr wyv yn tybio eì vyned ì Lundain cyn hyn; ac, os velly, yn iach glywed na siw na miw oddiwrtho hyd onì ddychwelo.

My compliments to Mr. Ellis: and, if he chooses to join in the publication of the *Cywyddau*, he shall be very welcome, and have my thanks too. But I am afraid the *Cywyddau* will never be printed; because I doubt the money cannot be raised. The rate of printing at Salop is two Guineas a sheet for 1000 copies, which is three times too much to bestow upon them: and there would not go above two or three at most on a sheet. For my part I am very indifferent whether they are printed or not.

Aì byw yr hen Gristiolus wydn byth? Is the curacy of Llanrhuddlad disposed of? What other curacy is vacant? For I am sure I shall never better myself by staying here. I have already sufficiently tried the generosity of my Scotch Patron, and find it too slender to lean on. He is the hardest man I ever dealt with.

Gwaethwaeth yr â y byd wrth aros yma. Prìn y gellir byw yr awrhon (a pha vodd amgen, tra byddo y brithyd am goron y mesur Winchester, ac yr ymenyn am 7 geiniog, ac y caws am dair a dìmai y pwys?) a pha sut y gellir dysgwyl byw tra cynnydda y teulu, ac na chynnydda y cyvlog? Y llanciau á ânt vwyvwy y clwt, vwyvwy y cadach: ac ymhell y bwyv, (ïa pellach o Von nag ydwyv) os gwn i pa'r vyd a'm dwg. Nis gwybum vi mo ym geni, er clywed gàn vy mam gànwaith, nes dawed i vysg y Saeson drèlion yma. Och vinnau! mi á glywswn gànwaith son am eu cynneddvau; a mawr na fynnasai gènyv eu gochel. Gallac ddywedyd amdanynt vàl y dywedai Brenines Sheba am Solomon.—"Gwir yw y gair à glywais yn vy ngwlad vy hun amdanynt; eto ni chredais y geiriau nes imi ddawed ac i'm llygaid weled; ac

wela, ni vynegasid imi yr *hanner.*" Nid oes gènyv vi lid yn y byd i'r Dr. Ellis: mae yn rhydd iddo vo *ddictatio* vàl y myno; onid bod yn rhydd ì minnau wneuthur yn vy newis ai canlyn ei *ddictats* ev ai peidio: a pheidied o â digio oni chanlynav; ac yno, ve vydd pob peth o'r goreu. Cenawes ysdyvnig ydyw yr Awen: ni thry hi oddiar ei llwybr ei hun er ungwr; ac yn wir, nid yw ond digon anrhesymol i wr na vedd nac awen nac ei chysgod, gymeryd arno ddysgu un a'i medd, pa vodd i'w harver ac ei rheoli. Gellir gwneuthur pwt o bregeth àr y testyn à vyno un arall; ond am Gywydd, ni thala ddraen oni chaif yr Awen ei phèn yn rhydd, ac aed lle myno. A phwybynag à ddywedo amgen, gwybydded vod ganddo awen ystwythach na'm hawen i, yr hon ysgatvydd sy mòr wàrgaled, o ddifyg na buaswn yn ei dovi yn ieuengach. Cènad i'm crogi, onid wyv yn meddwl bod yr Awen vàl llawer mireinverch arall, po dycnav a diwytav y'i cerir, murseneiddiav a choecav byth y'i cair. Nis gwn, pe'm blingid, pa un weathav a'i gormod goval aì gormod diovalwch.

We have here, in this parish of Wroxeter, some very curious pieces of antiquity lately found. They are three Roman Monuments, set up, as appears by the inscriptions, (which are very plain and legible, and the stones entire,) about the time of Vespasian. One being for one *Caius Mannius*, a prætorian legate of the 20th legion; and another for *Marcus Petronius*, an ensign or standard-bearer of the 19th legion.—N.B. Wroxeter was once one of the finest cities in Britain, (though now but a poor village,) as appears by the ruins of it, that are now to be seen, and are daily more and more discovered, and the vast number of Roman coins, that are yearly and daily found in it. It was called by the Romans *Uriconium* and *Viroconium* (perhaps from Gorygawn or Gwrogion) and probably destroyed by the Saxons; for we have here a tradition that it was set on fire by a flight of sparrows that had matches tied to their tails for that purpose by the enemy.*

GORONWY OWEN.

Donnington, Dec. 6, 1752.

* The ancient Uriconium, now Wroxeter, in Shropshire, was the capital of the Cornavii. In the Catalogues of Bp. Usher and Dr. T. Williams, it is called Caer Wrygion, and is, no doubt, to be identified with Caer Gwrgon in the Triads of the Isle of Britain. Llywarch Hên, who spent a portion

LETTER XVII.

JAMES HOWELL, ESQ.* TO THE EARL R——.

MY LORD,—Your desires have been always to me as commands, and your commands as binding as Acts of Parliament; nor do I take pleasure to employ head or hand in any thing more than in the exact performance of them. Therefore, if in this crabbed, difficult, task, you have been pleased to impose upon me about languages, I come short of your Lordship's expectation, I hope my obedience will apologize for my disability. But, whereas your Lordship desires to know what were the original mother tongues of the countries of Europe, and how these modern speeches, that are now in use, were first introduced, I may answer thereunto, that it is almost as easy a thing to discern the source of the Nile as to find out the original of some languages. Yet I will attempt it as well as I can; and I will take my first rise in these islands of Great Britain and Ireland; for, to be curious and eaglé-eyed abroad, and to be blind and ignorant at home, (as many of

of his life in Powys, has the following allusion to this ancient city under the Saxon name of Wrecon.

> Neu'r syllais o ddinlle *Vrecon*,
> Freuer werydre;
> Hiraeth am dammhorth brodyrdde?
>
> Have I not gazed from the high city of Wrecon,
> The region of Freuer;
> With longing for the guardian of the commonwealth?
>
> *Elegy on Cynddylan.*

This name of Wrecon is still retained in the Wrekin Hills in the vicinity.—ED.

* This Letter is extracted from a work published in 1645, entitled "*Epistolæ Hoelianæ:* Familiar Letters, Domestick and Foreign, by JAMES HOWELL, Esq." and, perhaps, as having been already in print, it ought more properly to have come under the head of EXCERPTA. However, we are sure, the reader will overlook this little irregularity.—Mr. Howell was a native of Wales, where he was born in 1594. He served in Parliament for Richmond in Yorkshire, and was one of Clerks of the Privy Council both under James I. and Charles I. He died in London in 1666. He appears to have been a man of varied and extensive erudition, in which his Letters abound: they are also particularly interesting for the historical information they contain relating to that age. There are one or two other Letters, concerning Wales, which we mean to tranfer to our pages hereafter; and we may possibly draw out a brief memoir of Mr. Howell, from the notices he has left. We are not aware, that any such at present exists.—ED.

our travellers are now-a-days,) is a curiosity that carrieth with it more of affectation than any thing else.

Touching the Isle of Albion or Great Britany, the Cambrian or *Cymraocan* tongue, commonly called the Welsh, (and Italian also is so called by the Dutch,) is, without controversy, the prime maternal tongue of this island, and connatural with it. Nor could any of the four conquests, that have been made of it by Roman, Saxon, Dane, or Norman, ever extinguish her, but she remains still pure and incorrupt; of which language there is as exact and methodical a Grammar, with as regular precepts, rules, and institutions, both for prose and verse, compiled by Dr. David Rice, as I have read in any tongue whatsoever. Some of the authentickest annalists report, that the old Gauls, now the French, and the Britons understood one another; for they came thence very frequently to be instructed here by the British Druids, who were the philosophers and divines of those times. And this was long before the Latin tongue came this side the Alps or books written; and there is no meaner man than Cæsar himself records this.*

This is one of the fourteen vernacular and independent languages of Europe, and she hath divers dialects: the first is the Cornish, the second the Armorican, or that of the inhabitants of Britany in France, whither a colony was sent over hence in the time of the Romans. There was also another dialect of the British language among the Picts, who kept in the north parts, in Northumberland, Westmoreland, Cumberland, and some parts beyond Tweed, until the whole nation of the Scots poured upon them with such multitudes, that they are utterly extinguished, both them and their language. There are some, who have been curious in the comparison of tongues, who believe that the Irish is but a dialect of the ancient British; and the learnedest of that nation, in a private discourse I happened to have with him, seemed to incline to this opinion. But this I can assure your Lordship of, that, at my being in that country, I observed, by a private collection which I made, that a great multitude of their radical words are the same with the Welsh both for sense and sound. The tone

* See Bell: Gall:—lib. 6. c. 13.—Ed.

also of both the nations is consonant; for, when I first walked up and down Dublin Market, methought verily I was in Wales when I listened unto their speech; but I found, that the Irish tone is a little more querulous and whining than the British, which, I conjectured with myself, proceeded from their often being subjugated to the English. But, my Lord, you would think it strange, that divers pure Welsh words should be found in the new-found world in the West Indies. Yet it is verified by some navigators; as *grando* (hark), *nev* (heaven), *lluynog* (a fox), *pengwin* (a bird with a white head), with sundry others, which are pure British. Nay, I have read a Welsh Epitaph, which was found there, upon one Madoc, a British Prince, who, four years before the Norman Conquest, not agreeing with his brother, then Prince of South Wales,* went to try his fortunes at sea, imbarking himself at Milford Haven, and so tarried on these coasts. This, if well proved, might well entitle our crown to America, if first discovery may claim a right to any country.

The Romans, though they continued here constantly above 300 years, yet could they not do, as they did in France, Spain, and other Provinces, plant their language as a mark of conquest; but the Saxons did, coming in far greater numbers, under Hengist, from Holstein-land in the Lower Circuit of Saxony, which people resemble the English more than any other men upon earth; so that 'tis more than probable that they came first from thence. Besides, there is a town there called *Lunden*, and another place named *Angles*, whence, it may be presumed, that they took their now denomination here. Now, the English, though, as Saxons (by which name the Welsh and Irish call them to this day), they and their language are ancient, yet, in reference to this island, they are the modernest nation in Europe, both for habitation, speech, and denomination; which makes me smile at Mr. Fox's error in the very front of his Epistle before the Book of Martyrs, where he calls Constantine, the first Christian Emperor, the son of Helen an *English* woman, whereas she was purely *British*, and that

* This must be a mistake, as Davydd, Prince of North Wales, was the brother of Madog, and not Rhys ab Grufydd, at that time on the throne of South Wales. The writer appears to have gleaned his information respecting the Welsh words in America from Sir Thomas Herbert's Travels, published, we believe, about ten years before.—Ed.

there was no such nation upon earth called English at that time, nor above 100 years after, 'till Hengist invaded this island, and, settling himself in it, the Saxons, who came with him, took the appellation of Englishmen.

Now, the English speech, though it be rich, copious, and significant, and that there be divers Dictionaries of it, yet, under favour, I cannot call it a regular language, in regard, though often attempted by some choice wits, there could never any Grammar of exact *syntaxis* be made of it; yet has she divers sub-dialects, as the Western and Northern English; but her chiefest is the Scotick, which took footing beyond Tweed about the last conquest. But the ancient language of Scotland is Irish, which the mountaineers, and divers of the plain, retain to this day. Thus, my Lord, according to my small model of observations, have I endeavoured to satisfy you in part. I shall, in my next, go on*; for, in the pursuance of any command from your Lordship, my mind is like a stone thrown into a deep water, which never rests till it goes to the bottom. So, for this time and always, I rest, my Lord, your most humble, and ready servitor,

Westminster, Aug. 9, 1630. J. Howell.

THE WISDOM OF CATWG.

TRUISMS OF CATWG†.

God will never be displeased at your asking for justice:

God is never the poorer for always giving:

No one goes to Heaven on account of his pedigree or his valour:

Happiness is not the nearer for any man's gaiety:

The wise man will never turn from the right how great soever the difficulty:

* There are five other Letters, relating to the other languages of Europe, but, however interesting, of too general a nature for this publication.—Ed.

† Arch. of Wales, vol. iii. p. 6. The three following collections of "Truisms" comprise all the axioms under that title, ascribed to Catwg in the Archaiology.

Heaven is never the more confined on account of the numbers that go there:

He, that keeps not the little, will never arrive at much:

The sweet cannot be obtained without the knowledge of the bitter:

Health is only sweet in the presence of sickness:

It is not with the mild that you will find the most kindness:

It is not from the fluent tongue that the greatest wisdom proceeds:

It is not in mirth that the lightest heart will be found:

A kingdom will never be obtained by idle dreams:

It is not among the poorest that you will find the greatest want:

Excuses will not be easy on the Mount of Light,
When Conscience shall be displayed in all its nakedness,
In the presence of God the Ruler, and the Supreme Hosts,
And Christ judging it in the light of Justice.

OTHER TRUISMS*.

An honest man will keep his word upon every occasion:

A wise man will give you his counsel without disputing with you:

A prudent man will act his part and be content:

A just man will do his duty in spite of threats:

A brave man will go forward notwithstanding the worst efforts of the enemy:

Truth will find its way in spite of all obstacles:

The lover of peace will himself be beloved by all men:

Those of gentle disposition will procure respect wherever they go:

The silent man will be accounted the wisest of the wise:

The liberal man will be praised in the songs of the bards:

The handicraftsman will live where others starve:

The diligent man will rise to the rank of the great:

The polite man will have his station amongst those of the first rank:

The resolute man is submissively feared by all:

* Arch. of Wales, vol. iii. p. 9.

The man of firmness is loved by the brave:
He that loves inquiry will become one of the learned:
The meek will find protection both from brothers and strangers:
The peace-maker shall be numbered as one of the angels:
The cheerful will be light-hearted:
The godly will have his station among the celestials.

MORE TRUISMS.*

Never is a truth spoken without glory to God the Father:
Never is a lie told without containing treachery and deceit:
Never is there a good deed without a ready requital:
Never is there a bad deed without vengeance in wait for it:
Never is pride without humiliation;
Never is the want of it without exaltation:
Never is a forward man without shame at last:
Never is a modest man without respect:
Never is an honest man without endless joy:
Never is a dishonest man without escaping punishment:
Never is a just man out of security:
Never is the guilty without falling into complete misery;
Never is a generous man without a happy conscience:
Never is a miser without his load of trouble:
Never is diligence without a crown to reward it:
Never is idleness without a thousand anxieties:
Never is discreetness without the blessing of God:
Never is mischievousness without misfortune:
Never is humility without rising to eminence:
Never is ostentation without a great downfal:
Never is righteousness without distinction:
Never is unrighteousness without reproach and sorrow:
Never is any thing just without justice about it:
Never is wrong without wrong to ensue:
Never is discretion without attaining distinction:
Never is indiscretion without sinking from worse to worse:
There is none but the godly that shall see, at the end,
A Heaven to reward all the good of their lives.

* Arch. of Wales, vol. iii. p. 10.

LETTERS ON BRECKNOCKSHIRE.

LETTER V.

Town of Brecon—The Castle—Bridge over the Usk—Inns—Churches and Dissenting Chapels—Language—Walks.

TO THE EDITOR OF THE CAMBRO-BRITON.

Sir,—When within a mile of the town you have a full view of the Priory Church, close to which and the Priory House the road leads over the Honddy into the main street on that side, which goes by the name of the Struat, and appears to have a Welsh origin, as if *Ystrywad**. The Hay Road, or that from Hereford, comes in here, and leads you on by the side of the river in view of the romantic walks of the grove on the opposite side. Going up the Struat street you soon pass into the middle of the town, or, instead of crossing the bridge, take the new road to the Castle Inn, an edifice erected within these few years by Sir Charles Morgan, who is the proprietor of the Castle and a great part of its ancient domains. The old Castle appears to have been large and magnificent, and well adapted for defence. The ancient gateway was demolished to form the present opening, which the antiquary cannot avoid regretting; for, though the present alteration may be in some respects an improvement, yet there is that mixture of ancient and modern that forms rather a grotesque appearance. The ancient entrance ought not to have been taken down, especially as there is no proper carriage road from the town, the bridge being too narrow, besides other obstructions, which, owing to the obstinacy of individuals, Sir Charles was not permitted to remove. This constitutes the last improvement of the kind, all the old gateways being now taken down, and the town thereby made more lightsome as well as more convenient.

The Castle of Brecknock was the work of Bernard de Newmark, the Norman conqueror of Brecknockshire. The Priory owes its origin to the same potent lord. Ely Tower is still suffered to continue, as well as a small fragment of the ivy-mantled turrets, that once formed part of the residence of

* More properly, perhaps, *ystrad* or *ystrawd*. We are not aware, indeed, that there is in the language such a word as *ystrywad*.—Ed.

Bernard and De Breos. It was in the Tower just mentioned that Morton, Bishop of Ely, was confined, being committed here by Richard the Third, to be kept in close custody by Stafford, Earl of Buckingham, Lord of Brecon: Richard having displeased the Earl, that nobleman entered into a conspiracy with the Bishop, which terminated in the dethronement of Richard, by the victory of Henry Tudor, Earl of Richmond, at the battle of Bosworth.

From the Castle is a fine view of the river, the western part of the town, and the Beacons lifting up their summits in the clouds. The bridge over the Usk appears, from an old *englyn*, to be as old as the year 1563, and was improved after the great frost of 1795, by its enlargement and the widening of its entrance. From this bridge there is a pleasing landscape of sloping fields, woods, and eminences; above it the wood of Benni, surmounting the fine cultivated land, has a very romantic appearance, and on the other side is Pen y Crûg, with its bare top; down the river the walk is pleasant on either side, the land rising finely, and particularly on the right, where Clos y Coed Wood has a fine effect. The town is thus surrounded with sloping eminencies, while the Beacons, called Bannau Brycheiniog, and the highest peak, Cadair Arthur, proudly elevate their heads over all. The summit, commonly called Bwlch y Van, is 850 yards above the bed of the Usk, and 1000 above the level of the Bristol Channel. The road to Merthyr formerly lay over the Bwlch, more classically called Cadair Arthur, but now a good turnpike road lies in a different direction to that populous place, from whence there is a beautiful road to Cardiff.

The appearance of the town is, upon the whole, interesting to a stranger, and, more minutely surveyed, it will appear to possess in variety what it wants in uniformity. The Town Hall, erected at the expence of the late Charles Morgan, Esq. of Derw and Tredegar, is a handsome building, and contiguous to it is the Golden Lion, until of late the head inn, but now ranking only as a respectable second inn. The Bull, the Bear, the Swan, and the Sun, are also good inns. The Town Church, or St. Mary's, is a good structure, and rendered very commodious for the living, but it has no accommodation for the dead: St. John's, or the Priory, being the Parish Church where our

forefathers rest. There is St. David's, or Lanvace Church, over the water, for the inhabitants of that part of the town, and there is service once every Sunday in the College. This town contains many Dissenters, and they have four places of worship, which are well attended; the service is mostly in Welsh, except among the Wesleyans. In the churches the service is generally English, in St. Mary's entirely so, and in St. John's and St. David's alternately. Here, as in some other towns of South Wales, the English language has increased of late, although it cannot be admitted, that the Welsh has diminished to the extent that has been affirmed, though it has few admirers among the more respectable part of the inhabitants *.

There are pleasant walks about Brecon, either down the Watton Street out of town, along the Monmouthshire road, or by the side of the Navigation. *The Captain's Walk* is a fashionable promenade, but in summer time the walks in the Priory Grove are the general resort. The river Honddy gurgling below, the road on the other side, and the ground irregularly rising above, add to the pleasantness of the walk, and take off from the solitariness. Proceeding forward, the scenery varies, and the roaming student may lose himself in total exclusion from society, until he arrives at the Old Forge, and he may then cross the water, and walk by the side of the Pond, or return to Brecon a different way over the fields.

We shall at present defer our observations, until we have noticed those parts of the County which as yet we have not adverted to.

I remain, Sir,

With great respect,

IEUAN.

LETTER VI.

Vicinity of Brecon—Gaer—Caer Bannau—Roman Bath—Cistvaen—Cadair Arthur—Penpont—Einion Sais—Trecastle.

SIR,—The vicinity of Brecon, which way soever you turn, is interesting. We have already noticed the Priory Grove, but, if the stranger wishes to visit the village of Battel, he

* We regret to hear this unnational account of the good people of Brecon, but hope, that the ensuing *Eisteddvod* will introduce our native tongu a little more to their favour.—ED.

should notice the seat of the Rev. Thomas Watkins, which, after his father Penoyre Watkins, Esq. he has called Penoyre. Battel is pleasantly situated, and has a chapel of ease under Aberystin. In this neighbourhood is Gaer, a Roman station, the *Parent of Brecon*, and supposed to be the residence of Bleddyn ab Maenarch, the Lord of this Country, previous to the Norman Conquest. Gaer was a Roman station of some importance, as appears from the trace of Roman roads leading to it, and Mr. Jones, in his history, has noticed some antiquities contiguous to it. The estate of Gaer continued, it would appear, in the possession of the lineal descendants of Bleddyn ab Maenarch, until the year 1561, soon after which it was sold by the daughter and heiress of William John Prosser to Roger second son of Sir David Williams the Judge. The last of the Williams's of Gaer was Miss Rachael Williams, who married Mr. Meyrick, Solicitor, of Merthyr.

Caer Bannau, two miles below Brecon, in the Parish of Llanvrynach, was, if not a station, a place of some note. In the year 1783 the remains of a Roman Bath were discovered upon Pen y Pentre Farm in that neighbourhood, and in the history of Brecknockshire a fine plate is given of it, from a drawing made by Captain Hay, of Brecon, as well as of a considerable number of Roman coins. On the discovery of a remarkable *cistvaen* there Mr. Jones has given the following parody*:—

Perhaps in this neglected spot was laid
A heart once pregnant with heroic fire;
A hand, which Cambria's sceptre erst has sway'd,
And roused indignantly the Briton's ire.

Perhaps a Cradoc, who, with dauntless breast,
The mighty tyrants of the world withstood,
Who sunk, though not inglorious, here to rest,
And nobly seal'd his duty with his blood.

* Mr. Jones, in the following parody, appears to have thought that the *cistvaen* was used for sepulchral purposes. The fact, however, we believe, is extremely doubtful. Mr. Llwyd, in his "Additions" to the Welsh Counties in Camden's Britannia, notices several *cistveini* in different parts of Wales, but expresses his doubts as to their primitive use, yet does not seem to consider them as sepulchral. He mentions one, indeed, in Caermarthenshire, in which some bones were found, but supposes they were only "brought there by foxes." Whatever was the original design of the *cistvaen*, it is, no doubt, a monument of high antiquity, and to be referred, most probably, to the Druidical ages.—Ed.

The traveller in Spring or Autumn may join a party and mount to the top of Cadair Arthur, from whence, if the day be favourable, he will be amply gratified for his fatigue in ascending the Alps of South Wales. The whole of ancient Siluria, the Bristol Channel, from King Road, or Severn Mouth, to Mumble Head near Swansea, will appear before him. Bristol is not discernible, although part of Somersetshire may be seen. In a contrary direction the attention is drawn to the Malvern Hills. The ascent is not extremely difficult, and some persons ride all the way. On descending to the town and reposing there, an excursion may be taken along the Caermarthenshire road, the scenery of which part of the country abounds with fine views. Passing through the village of Lanspythid *, and mounting an elevated part of the road, Penpont house and grounds appear to great advantage, particularly after the improvements made by the present proprietor, Philip Williams, Esq. Near here lived Einion Sais, the ancestor of the Gams or Gameses, once the most powerful family in this country, but now there is no gentleman of the name. On the side of the road is Penpont Chapel, a neat structure, decorated in a style of rural elegance; and farther on is the house of the Rev. Canon Williams, of Abercamlais, a branch of the Penpont family, descended from Sir Lawrence Bullen, who may be traced to Sir Thomas Bullen, one of the knights who accompanied Bernard de Newmark into this country, and from whom was descended Sir Thomas Bullen, of Norfolk, the ancestor of Queen Ann Bullen, the mother of Queen Elizabeth.

The traveller may proceed to Trecastle, ten miles from Brecon, when he enters upon a ruder track of country, and still more so until he comes near to Llandovery, near to which this county reaches. From Trecastle the pleasant village of Devynog or Devynnoc may be visited, and from thence the most romantic excursions may be made over the hills to Ystradvellty and Pontneathvaughan †, on the confines of Gla-

* Here tradition states that Brychan, Prince of the Country, was interred, and the stone is shewn in the church-yard, under which he is said to have been buried.

† Is this correct, or ought it not rather to be *Pont Nedd Vechan*? As we do not speak, however, from any local knowledge, we may be wrong.—Ed.

morganshire, where rude romantic rocks and water-falls present themselves, until the roaming tourist, tired of highland scenes, may pass through the vale of Neath into Glamorganshire, or go over to see the works of Merthyr Tidvil, and return from thence to Brecon. I refer the reader to Mr. Jones and to the tourists for farther observations on that part of the county, and shall in my next conduct him from Brecon to the extremity of the county on the eastern side.

I remain, Sir,

Your obedient Servant,

IEUAN.

LETTER VII.

Mountainous Country—Town of Brecon—Ancient State—Modern Improvements—The King's Visit.

SIR,—In coming into Brecon from Merthyr, or from Neath, there is a pleasure felt by one not fond of Alpine scenes, especially in stormy weather, to find himself once more in a low-land district. The sons of the valley shudder at the storm, and dread the spirits of the mountain, and gladly welcome the fire-side. Even at this season of the year, we are pleased with a mountain ride rather for the pleasure of surveying the cultivated country, and admiring the contrast of hill and dale. Whatever objection be made to a mountainous country, it has certain advantages, as it respects both pleasure and health, and, what most esteem a matter of consequence, opulence; for among our hills are found Shepherd Kings and Iron Kings, as well as persons of inferior note, who are healthy, and wealthy, and wise.

To speak once more of the town, Brecon is a borough town, from the first date of the incorporation of England and Wales. For ages it had been a separate jurisdiction, subject to its own Lord Marcher, the last of whom fell by his ambition, or at least by fondly presuming on his claim to the gratitude of the Tudors, on his father's account. A similar instance was exhibited in the son of Sir Rhys ap Thomas. Both of these young noblemen fell victims to the displeasure of the tyrannic Henry the Eighth, whose father had been raised to the throne by the exertions of their family.

The improvements made in the present town within the last thirty or forty years, whether as to general appearance or pub-

lic convenience, are very considerable; for within that period a great part of it has been rebuilt. Besides the Navigation which communicates with the port of Newport, and the Railway into Herefordshire, it has coaches to and from the capital, both through Worcester and Gloucester, besides regular Stage Waggons.

Many gentlemen of property, and of genteel professions, reside here, and many respectable tradesmen. Two or three are engaged in the woollen manufactures: good narrow cloths, as well as blankets and flannels, are made here; for such a trade this town is well situated as to water and other conveniences.

Last September the town was honoured with the presence of our gracious Sovereign, his present Majesty, in his way from Milford. The evening turning out to be wet, and the King having been much harassed, the inhabitants were disappointed of seeing their Prince and their Sovereign: only a few who presented themselves before the window of the dining room, had that honour. His Majesty partook freely of the dinner, hastily got up for him, at the Marquis of Camden's house at the Priory, Colonel Wood, the Member, having the honour of performing the duty of master of the house. The town was illuminated, and the King was pleased with the attentions, which, he understood, the gentlemen and the inhabitants at large wished to shew, had circumstances permitted. A respectable cavalcade was formed at an early hour in the morning, to escort the King into Monmouthshire, for which they received his Majesty's thanks at parting, expressed with his usual affability. The colonel's ancestor, Sir Henry Williams, had the honour of paying his respects to a former Monarch, under circumstances less propitious. What could be more pleasing than to see the greatest Prince in Europe travelling unprotected, except by the loyalty of his subjects.

I shall now take no farther notice of the town of Brecon, taking a respectful leave for the present, and in my next letter shall conclude my obsservations on the County.

I remain, Sir,

Yours, &c.

IEUAN.

LETTER VIII.

Vale of Usk—Country Seats—Ancient Monument at Allt-yr-Esgyr—Bwlch—Crickhowel—Llangadoc—Seats—Conclusion.

Sir,—On the road from Brecon, down the Vale of Usk, the country is good and the landscape exceedingly pleasant, abounding in fine meadows, as well as corn land on every side, while the chain of lofty hills to the South give an air of grandeur to the scenery, and the woodlands diversify the prospect. The Usk affords the angler the greatest attraction for his favourite amusement, as no fish can surpass the trout of this river. About two miles from Brecon you may turn on the left, and the road leads to Lanvihangel Tal-y-llyn, Talgarth, Trevecca, and Langorse, near to which is the famed Lake or Mere called Llyn Savathan, where the tradition of the country states an ancient city stood, and was swallowed up by an earthquake, at a season of dissolute festivity*. Turn to the right, and the road leads to the village of Lanvrynach, near to which stood Caer Bannau; and it is now dignified with an elegant modern mansion recently erected by Captain Clifton. The style is Gothic, with castellated turrets, and the inside corresponds with the exterior form of the building, but the situation on a flat is not so well adapted to display this elegant structure, while at the same time it is exposed to all winds. In a few years the plantations and shrubberies will afford it both ornament and shelter. On a sloping ground is Maes-y-derwen, or Oakfield, the handsome Villa of John Parry Wilkins, Esq. There is a road on this side of the river by Pinkelly Castle, which gives name to the Hundred, but returning to the main road you go through Llanhamlach, and leaving Peterstone, the seat of T. Harcourt Powel, Esq. on the right, you soon come to Llansaintfread Church, not far from which on an eminence is a remarkable *cromlech*, as represented by some antiquarians, but which in fact is but a small one compared with many that are to be seen. Farther on is Skethrog† once of great note, and near to it is an ancient

* The particulars of this legendary tradition may be seen in vol. ii. of the Cambro-Briton, p. 400.—Ed.

† Qu: Ysgithrog?—Ed.

stone monument on the right side of the road, inscribed with the name of Victorinus*.

To the North of Llansaintfread Church is an abrupt eminence, called Allt-y-Esgyr. "From this summit," says our County Historian, "the prospect is worth examining. Upon the South lies the vale of Usk with its serpentine river: to the West is Brecon and the adjacent Country, terminated by Bwlch Aberbraw (on the Caermarthen road): on the North you catch a glimpse of the country about Talgarth, and in the back-ground the Radnorshire hills. Contracting the view to the foot of the hill, the beautiful Lake of Llyn Savathan appears surrounded by the pleasing village of Lanvihangel, the churches of Llangarty and Cathedin, the ruins of Blanllyvni Castle and the church and village of Langorse." As you mount the Bwlch hill, you have Buckland, a fine seat, on your right, and by which the road ought to go for the ease of the traveller; but, in ascending the hill, you can take a fine retrospect of the country you are leaving, and, in descending on the other side, you are struck with a charming landscape, superior to that you have just left, and which cannot be surpassed for either richness or variety. The lofty hills on the other side of the Usk form a fine contrast to the fertility and beauty of the vale, wearing the fairest and most enchanting form of nature.

The little town of Crickhowel derives some importance from the fine country in which it is situated, and from the iron works among the neighbouring hills. Near it is the delightful village of Llangadoc, and the mildness of the air and the pleasantness of the surrounding scenery, hill and dale, woods, meads and water, form a powerful attraction for genteel resort. There are several fine seats, Sir William Ouseley's, Mr. Hodgkiss's, and others. Near Crickhowel is Lanbeder, the residence of the Rev. Canon Payne, the particular friend of the Historian of Brecknockshire. Through Lanbeder to the confines of Herefordshire is a romantic ride of indescribable beauty, and, coming down from this village to Crickhowel, you have a

* The monument, here alluded to, is a stone pillar erected in the highway with the inscription "N—— filius Victorini." Notwithstanding the name, Mr. E. Llwyd considers it to be later than the time of the Romans.—Ed.

charming view of the Usk and its fertile bottom, with the hills rising aloft to screen and defend it.

About two miles from Crickhowel you enter Monmouthshire. Now we may take our choice, whether to enter that enchanting country, or roam among the Iron Works of Beaufort and Lanelly, or else return to Brecon along the turnpike road. I may, at a future time, add something by way of supplement to this sketch.

Hoping I have not tired the readers of the CAMBRO-BRITON*, I remain, Sir,

Yn dra serchog,

Your Friend and well-wisher,

April 10th, 1822. IEUAN.

EXCERPTA.

THE WENDI.

"AN ACCOUNT of the People called WENDEN in Germany; in a Letter written from Berlin to JOHN CHAMBERLAYNE, Esq. by Dr. JABLONSKI, and translated out of Latin by the Author of the *Memoirs of Literature*†."

"SIR,—Among the several books, which you have been pleased to send me, and for which I return you a thousand thanks, I have read, with great pleasure, the design of the Rev. John Richardson for promoting the conversion of the Irish Papists with the help of books, printed in their own language. He has wisely joined together two things, which cannot be divided without great prejudice to so good a cause: I mean that he intends to carry on his pious undertaking with proper and lawful means. And I am persuaded, that, when he shall put them in execution, they will be attended, through God's blessing, with a very happy success.

* We are sure we can answer for our readers, as well as ourselves, that, ofar from being tired with IEUAN's agreeable Letters, they would hail with delight his "supplementary sketch."—Ed.

† This is extracted from vol. iv. p. 191 of the "Memoirs," and is the account which we promised last month to insert in the present Number.—ED.

"I hope, Sir, that neither you nor Mr. Richardson will be displeased with me for sending you a short account of a people in this country, who seem to have a great affinity with the Irish Papists. There are to this very day in Germany considerable remains of the ancient *Venedi* (commonly called *Wenden*), who formerly inhabited along the Vistula, but now along the Oder and Sprehe. Their habitations begin about three German miles from Berlin, and from thence, through the Upper and Lower Lusatia, reaching on the one side into Misnia, and on the other into Silesia. They are partly subject to the Emperor and the Elector of Saxony, and partly to the Elector of Brandenburg. It is not easy to know the numbers of the people. There are in that part of Lusatia, belonging to the Elector of Brandenburg, 124 villages of the *Wenden*, divided into 24 parishes, besides many others in that part of Silesia, which belongs to the same Elector, and in other territories, whose number is unknown to me, as well as that of those situated in the Emperor's and the Elector of Saxony's dominions. This people, being originally Sarmatians, speak the Sclavonian language*; and, though they have been snrrounded by the German nations for so many ages, yet they are still very fond of it. Part of them, having crossed the Elbe in the time of Charlemange, settled themselves in the territory of Luxembourg; and, because they were not very numerous, they forgot their own language in time. Several ways have been tried to use those, that live among us, to speak no other language but the German. To that end, a German school was set up in every parish: besides, German ministers, who did not understand the Sclavonian language, were appointed in most churches, and no books were printed in that tongue, in hopes that by such means the *Wenden* would be forced to learn the German language.

"But none of these expedients had the desired effect. The schools proved of no use, because the *Wenden* do not live in cities and towns, but only in villages, being generally husbandmen; and, therefore, young people, who lived in far distant villages, could not easily go to school, especially in the win-

* This agrees with the classification of the Wendish tongue adopted by Leibnitz as well as the Cambrian Register, to which we alluded in a Note in the last Number, p. 433.—Ed.

ter, which was the only time for it, since their parents wanted their assistance in the summer. Thus, children were glad to forget in the summer what they had learnt against their will in the winter; and their parents were well pleased with it, being unwilling to change their mother tongue for that of Germany.

"The German ministers, set over the churches of this people, proved very unsuccessful; for, not being understood by the congregations, they could not edify the greatest part of them, especially the women. And it appeared by experience, that, after the space of thirty years and above, the pastor did not understand his flock, nor the flock their pastor. Whereupon, by order of the supreme magistrate, most of the German ministers were removed from the churches of this people, and others, of their own nation, appointed to instruct them. Lastly, it was found, that want of books did rather keep up their ignorance than make them desirous to learn the German tongue; for they despised those books, the excellency whereof was unknown to them.

"Thus, Sir, you may easily judge of the unhappy condition of this ignorant people, who have no books, no spiritual food, and no other help towards devotion, but some few prayers and hymns, which they learn by heart. Never was there any part of the the Sacred Writings printed for the use of so many churches; but every minister alledged the Scripture in his sermons, as well as he could translate it out of the German into the language of the Wenden*.

"At last, King Frederick, of glorious memory, resolved to remedy so great an evil, being assisted in that excellent design by the Rev. Mr. Gottlieb Fabricius, a pious and very zealous minister of the *Wenden*. This minister, having learnt the language of this people not without great labour, and published a Catechism translated into their language, went about a larger work, and in the year 1709 sent out the whole New Testament in the same tongue; and now he is about an edition of the Psalms and Hymns. When that good man came first of all to his parish, consisting of six villages, he found no school there; but, notwithstanding the opposition he met with even from his

* The evil, here alluded to, has since been partly, if not entirely, remedied, and, in some measure, we believe, through the laudable exertions of the Church of England Bible Society.—Ed.

parishioners, he settled a schoolmaster to teach the youth of two of those villages; by which means it quickly fell out, not only that those two villages were well pleased with the school, but also that the inhabitants of the other villages desired to have schoolmasters, and three were appointed for their instruction. Mr. Fabricius taught all these schoolmasters to read the language of the *Wenden*, and how to instruct the youth; which he could not do without great labour. But the seed he had scattered, produced a plentiful harvest; for not only several hundreds of young people learnt to read; but their parents, who thought their children might very well be as ignorant as themselves, being at last affected with a sort of jealousy, desired to learn to read of their own children, and continue to do so every day. It happened in some places, where there was no schoolmaster, that, when young people led the horses to the pasture, if any of them had been taught to read, the others learnt of him while the horses were grazing.

"Such was the effect of the piety of one man, supported by the authority of a most pious prince, who shewed how well he stood affected towards so good a design by his Rescript to the Regency of the New March, dated September 22, 1708, wherein he says—'The Church in Grapke and Dubro is afraid, that, if the minister of that place be removed, they shall have a minister, who does not understand the language of the *Wenden*, as you may see from their Petition.—Forasmuch as we do not remember, that the use of that language has been forbidden by any Edict or Royal Mandate, but, on the contrary, think it a glory to us to have a people of a foreign language among our subjects,—You shall take particular care that the aforesaid congregation may not have a pastor, who, for want of understanding the above-mentioned language, would not be able to instruct the flock committed to his care, in all the duties of the Christian Religion, &c.' Thus far the King, who desired that God should be glorified by men of different languages*.

* There is something extremely noble and patriotic in the spirit, which dictated this Royal Rescript, and is well worthy the consideration of those, who, from motives of a very different character, have, in these days, presumed to raise a senseless outcry against the cultivation of the *Welsh* tongue.—Ed.

"But your country, Sir, has also contributed something towards it. For the illustrious Mr. Halles, being some years ago in that part of Germany, caused an English book, entitled '*A Pastoral Letter from a Minister to his Parishioners,*' to be translated into the language of the *Wenden*, and to be printed at Bautzen, a town in the territories of the Elector of Saxony; and he took care to have the copies dispersed not without the great advantage and edification of that ignorant people. There are in the territory just now mentioned many *Wenden*, who profess the Popish religion; and we hope to bring them over to the Protestant religion by teaching them to read and with the help of printed books. 'Tis certain, that some *Wenden*, having learnt to read, are grown curious, and apply themselves, of their own motion, to learn the German tongue, that they may be also benefited by the books written in that language. Thus what was thought to be an obstacle to the spreading of the German tongue among this people will, in a great measure, contribute towards it.

"But it is time to conclude this long letter with assuring you, that I am, Sir,

Yours, &c.

Berlin, May 5th, N. S. 1714. "DAN. ERN. JABLONSKI."

WELSH TRANSLATIONS.

PASSAGE IN THOMSON'S SEASONS.

TO THE EDITOR OF THE CAMBRO-BRITON.

MR. EDITOR,—It has lately occurred to me that the difficulty of composing fluent verse in Welsh, arising from the scarcity of words that have the accent on the last syllable, might be easily avoided. Let the Trochaic foot be adopted instead of the Iambic, and the difficulty will at once disappear. This verse, besides its being more congenial with our Language, approaches nearer than the Iambic to the heroic metre of the Greeks and Latins, the accent with them scarcely ever falling on the last syllable in the line, but mostly on the penultima. I have made the attempt; and, though the poetry is

indifferent, through my inexperience and inability in the art, yet I can see that this verse is more suitable than the other to our language. The following is a translation of a paragraph in Thomson's Seasons, where he makes some serious reflections on Winter.

Darvu! taena'r gaua' ei gaddugav
Leni, tan ei vaeddol law y vlwyddyn.
O, mor varw ydyw'r dyvol deyrnas!
Mud y geinciol! Estyn rhyn erchylldod
Ei ddivrodus deyrnedd. Fol ddyn, edrych,
Yma gwel dy cinioes; wedi treulio
Rhai blynyddau, ar ol blodeu'th Wanwyn,
Nerth dy Hav, daw arnat henaint Hydrev,
Ac, o'r diwedd, Anav oer divrodol
A dervyna 'th vyd. O! b'le ehedodd
Dy vreuddwydion am uchaviaeth, dy obaith
Gwag am wynvyd, dy vawr wanc am enw,
Dy ovalon, dy draferthus ddyddiau,
Dy nosweithiau gwledda, chwilveddyliau
Golled rhwng y drwg a'r da yn dy vywyd?
Divlanedig oll! oll onid rhinwedd,
Vyth gyveilles dyn, defael, difuant,
Ei dywysydd i hyvrydwch.—Wele!
Daeth y gogoneddus vore, eilved
Endigaeth Nev a dae'r; clywa anian
Efro 'r gair creedig; neidia i vywyd
Ar bob dull uchelig, rhydd o angeu,
Rhydd o boen.—Yn vuan yr amlygir
I buredig lygad Pwyll, y dreven
Fawr dragwyddol; cynwys oll, ac una
Oll yn raddol mewn cyvanswm perfaith.
Chwi wag ddoethion! dall ryvygwyr! gw'radwydd
Sy ar eich pen; y Gallu nawr addolwch,
A'r Ddoethineb, aml gablasoch. Gwelwch,
Pam by vyw yn ddirgel vab rhagoriaeth.
Pam ei varw velly,—pam derbyniodd
Y gwr da drallodrin yn ei vywyd,—
Pam dihoenai'r weddw a'i hamddivaid
Mewn bwth newin, tra bai gloddest
Mewn palasau yn gwarthus ymorchestu
Greu angenion fugiol,—pam y gwisgodd
Gwir o Nev, a thlysaidd gymedrolder,
Nodau flangell coelgred,—pam y chwerwodd
Poen genhadid, hwnw elyn mynwes,

Ein holl vwyniant.—Chwi'r advydus gyviawn!
Chwi urddasol niver! a gynheliwch
Yma lwyth o ovid, deliwch eto
Ronyn; 'r hyn a dybiwch nawr yn ddrygau,
Onid rhan tra gwelir, nid mwy velly.
Pasia 'n vuan holl dymhesltoedd ganav;
Ac amgylohir pawb a Hav didervyn.

Make what use you please of these lines. If the subject is likely to lead to something that is useful, let them appear, or else introduce it to the public in some other form that is more calculated to insure attention.

Yours's, I. O. C.

CEINION Y GREAL.—No. II.

PETTY MEMORIALS*.

Tudyr Hen ab Gronw ab Ednyved Vychan built the Priory of Bangor in the year 1299, and died in 1311. Iolo Goch wrote an Elegy on his death 89 years before the war of Owain ab Grufydd of Glyn Dyvrdwy, which happened in the year 1400; and it is probable, that Iolo was, at least, 110 years of age at that time. Nine years after this Iolo laments Owain's retirement or defeat, in a poem beginning

"Y gwr hir, ni'th gâr Harri."

Maelgwn Gwynedd, king of the Britons, lies buried in Ynys Seirioel: he built the Priory of Penmon, and the Cloister of Holyhead,

Llywelyn ab Iorwerth Drwyndwn, Prince of Gwynedd, built the Monastery of Aber Conwy and the Priory of Llanvaes.

The children of Maxen Wledig were Cystennyn, Peblic, and Owain Vinddu, which last was buried at Nanwhwynyn, in the

* The word in the original is *Man-govion*, of which we are not aware that a nearer English translation can be given than what we have above adopted. See No. i. of the Greal, p. 18. Such readers, as are not apprised of the nature of the article under the head of Ceinion y Greal, are referred to No. 28 of the Cambro-Briton, p. 358.—Ed.

wood of Faräon. This Owain slew Eurnach Gawr; and in the very same wood Earnach slew him *.

Ivan Trevor, Bishop of St. Asaph, built Llangollen bridge, in the time of Owain Glyndwr.

Gwenhwyvar Holbais ordered the bridge of Owrtyn (Overton) to be built in the year 1430.

Five causes for preserving genealogies and coats of arms; namely, the first is for forming suitable marriages; the second, for preserving the legal inheritance of land; the third is a jury; the fourth cause is hatred and murder; the fifth is, that, if a man go at the summons of the king, and ask arms for the combat, in order to shew that he is not a mere plebeian in his own country.

Hywel ab Grufydd ab Iorwerth ab Matusalem ab Hwva ab Cynddelw broke the horse-shoes †.

Rhirid Vlaidd was lord of the five parishes of Penllyn, Lleyn, Eivionydd, Pennant Melangell, and Glyn-yn-Mhowys, and of eleven towns in the county of Salop. The arms of Rhirid were, in a field *vert*, three wolves' heads erased *argent*, and an open hand *dexter* above three heads for a crest.

The mother of David Milton, the tax-collector of Edward IV. in the county of Denbigh, was Gwenhwyvar, daughter of Davydd Vychan ab Ieuan ab Davydd Goch ab Ieuan ab Tudyr Vychan ab Tudyr Goch ab Tudyr Llwyd ab Davydd ab Gwyn ab Ednywain (according to others Owain) ab Bradwen ‡, one of the Fifteen Tribes of North Wales, of the county of Merioneth, ab Idnerth ab Davydd Esgid Aur ab Owain Aurdorchawg ab Llywelyn Aurdorchawg ab Coel ab Gweryd ab Cynddelw Gam ab Elgyd ab Gwerysnadd ab Dwye Llythyr Aur ab Tegawg ab Dyvnvrath ab Madawg ab Madogion ab Sanddev Bryd Angel ab Llywarch Hên.

Five of the mansions that fell to the lot of Rhisiart ab Hywel ab Ieuan Vychan. The first is Pengwern, in the Com-

* For a notice of Ednywain ab Bradwen see vol. ii. of the CAMBRO-BRITON, in the note.—ED.

† This must have reference to some mortal duel, in which both the combatants met with their fate at the same instant.—ED.

‡ Hywel was, most probably from the circumstance here recorded, called Hywel y Pedolau: he was noted for his remarkable bodily strength. He was foster-brother of Edward II., by whom he was knighted.—ED.

mot of Nanheudwy, which had belonged to Adda ab Iorwerth Ddu and Elsbeth, daughter of Grufydd Vychan ab Grufydd of Rhuddallt; this Elsbeth was sister, by the same father and mother, of Owain Glyndwr, and was the wife of Adda ab Iorwerth Ddu. The second is Trev Castell in the Commot of Tyndaethwy in Môn, and near it Trev y Gwehelyth in the Commot of Llivon in Môn, and they had belonged to Angharad, daughter of Ednyved ab Tudyr ab Gronw, which Angharad was the wife of Ieuan ab Adda ab Iorwerth Ddu, and was the mother of Ieuan Vychan ab Ieuan ab Adda. The third is Mostyn in Tegeingl, which was the property of Angharad, daughter of Hywel ab Tudyr ab Ithel Vychan, and who was the mother of Hywel ab Ieuan Vychan. The fourth is Trevgarnedd in the Commot of Menai in Môn, and Trev y Nant Bychan in the Commot of Twr Celyn, which belonged to Morvudd, daughter of Sir Grufydd Llwyd, Knight*, and who was the wife of Madawg Gloddaith, and the mother of Grufydd ab Madawg Gloddaith. The fifth is Cloddaith in the Commot of Creuddyn, which was the property of Mahared, daughter of Grufydd ab Rhys ab Grufydd ab Madawg Gloddaith, and which Mahared was the mother of Rhisiart ab Hywel ab Ieuan Vychan, and also of Harri Goch of Salbri ab Harri ab Tomas Hên ab Harri Salbri ab Rawlin Salbri ab William Salbri ab Harri Ddu †.

The inheritance of Ithel Velyn ab Llywelyn Aurdorchawg of Iâl was,—in Iâl, Llys y Cel, Allt Gymhebyr, Bod Anwydawg, and Coedrwc; in Dyfryn Clwyd, Nantclwyd and Garth Neuadd; in Ystrad Alyn ‡, Llwyn Egryn, Gwern Afilld, Cil

* To this place is subjoined, in the Greal, the following note:—"Sir Grufydd Llwyd, knight ab Rhysab Grufydd ab Ednyved Vychan was the same that fought against Edward I.—Ed.

† A great portion of the property alluded to in this genealogical notice is now in the possession of Sir Thomas Mostyn, Bart. who is a lineal descendant of Rhisiart ab Hywel ab Ieuan Vychan above-named. And we may add to this, that the old family name of the Mostyns was Vychan, or Vaughan, as it is now called. The Greal states this "Memorial" to be taken from a paper belonging to the celebrated Tudyr Aled, who live at the close of the 15th century. See a short notice of him in the Cambro-Briton, vol. i. p. 211.—Ed.

‡ Ystrad Alyn is the present Vale of Mold, in Flintshire, including also, we believe, the adjacent valley called Hopesdale.—Ed.

Rhedynen, and Hendrev Isav; in Tegeingl, Caer Allwch, Hendrev Vigill, Pentrev Hyvaidd, Castell Meirchion, a third part of the district of Whittington, and a part of the district of Oswestry and Glyndyvrdwy. The wife of Ithel Velyn was Elen, the daughter of Grufydd ab Cynan.

The children of Llywelyn Aurdorchawg were Ithel Velyn, Iorwerth, Idris, Dolphin, and Ednywain.

The children of Ithel Velyn were Hwva and Llywelyn.

The children of Hwva were Gwion, Caswallon, Ionas, Gronwy, Hywel Voel, Meredydd, and Ieuav.

Ednyved Vychan of Mon, son of Cynvrig ab Iorwerth ab Gwgan ab Idnerth ab Edryd ab Nethan ab Iaseth ab Carwed ab Marchudd ab Cynan ab Elvyw ab Mor ab Mynan ab Ysbwys ab Cadrod Calchvynydd ab Cynwyd Cynwydion, Earl of Dunstable, ab Cynwelyn ab Arthwys ab Morydd ab Ceneu ab Coel Godebog, king of the Britons; and Morydd, above mentioned, was Earl of Gloucester, and was one of the chieftains of King Arthur. Ednyved was chief counsellor to Prince Llywelyn in the year of Christ, 1199. The brothers of Ednyved were Heilin Sais, Gronw Voel, and Einion Ddu, who was a bastard.

The children of Ednyved Vychan, who shared his inheritance: 1. Sir Tudyr had for his property Nant yn Llangynhaval; 2. Llywelyn had Creuddyn; 3. Rhys had Garth Garmon; 4. Gronwy had Trev Castell in Mon; 5. Grufydd had Henglawdd and its appurtenances; 6. Iorwerth had Abermarlais in Glan Tawy; 7. Cynvrig shared (according to one book) with his brother Llywelyn in Creuddyn; 8. Howel was Bishop of St. Asaph in the year 1285. Their mother was Gwenlliant daughter of Lord Rhys*; and with her Ednyved Vychan had Abermarlais. Garth Garmon was divided amongst six of Ednyved's sons. The portion of Sir Tudyr came to Gwilym ab Rhys, and afterwards to the wife of Cadwaladr ab Morys. The share of Llywelyn was sold by Meredydd ab Llywelyn ab Gronwy ab Ednyved ab Gronwy ab Llywelyn ab Ednyved

* This was Rhys ab Gruffydd, Prince of South Wales, commonly distinguished by the name, here given him, of Lord Rhys. He succeeded his father in 1136, and died in 1196, after having secured the reputation of being one of the wisest and most liberal of the Welsh princes.—Ed.

Vychan to the heirs of Llywelyn ab Cwnws ab Bleddyn ab Madawg ab Gronwy ab Llywelyn ab Ednyved. The portion of Rhys went to Robert Llwyd ab Llywelyn ab Ivan ab Madawg ab Rhys ab Davydd ab Rhys Vychan ab Rhys ab Ednyved Vychan. The share of Gronwy went to Robin ab Llywelyn ab Gronwy Vychan ab Gronwy ab Ednyved Vychan, and he lost it on account of the murder of Grufydd Goch ab Davydd ab Madawg; and it was bought by Harri Hên, who afterwards sold it to Sion Moel Hên, and Huw ab Gwilym ab Sion ab Rhobin had it with his wife, the daughter of Sion Moel. The portion of Grufydd became the property of Davydd Anwyl ab Ieuan ab Rhys ab Grufydd Llwyd ab Rhobin ab Rhys ab Rhotpert ab Grufydd ab Hywel ab Ednyved Vychan. The share of Cynvrig went to the heirs of Hywel ab Einion ab Tudyr ab Hywel Goch ab Cynvrig Vychan ab Cynvrig ab Ednyved Vychan *.

ANTIQUITIES.

TO THE EDITOR OF THE CAMBRO-BRITON.

Sir,—I have been, for some time, seeking among the periodicals, with which our literature abounds, for a congenial soil, where such lucubrations, as have for their object the illustration of our history from existing remains, would meet with a cordial reception and encouragement; but, like the diluvian dove, "I sought for a resting place but found none," 'till I alighted on the pages of the Cambro-Briton; and the apparent good sense, candour, and impartiality, with which it is conducted, have induced me to trespass on your kindness, and that of your readers.

I remain your obedient Servant,

Memnon.

* We ought, perhaps, to apologize to our English readers for the insertion of this article, relating, as it does, so exclusively to Welsh families. But, since it is the first of the kind we have admitted into the Cambro-Briton, we hope to be excused for thus administering to the well-known genealogical prejudices of our countrymen.—Ed.

STONEHENGE.

Of all investigations into the manners and customs of primeval times, the deduction of its probable state from existing remains, although perhaps the most futile, is certainly the most pleasing, more particularly when directed towards our own country, and it may be indebted to its obscurity for a charm, which it might not be in the power of its certainty to afford. It is not until a country has attained considerable eminence that an inquiry into its original state is considered to be of sufficient importance to be investigated. It is then, unfortunately, that the "stream of time" has swept away its most unquestionable documents; the gloom and mysticism of ages have enveloped its records; and but little is left us to perpetuate the past, save the voice of tradition equally perplexing and contradictory.

These remarks in part apply to ourselves, and, happily, but in part; for, although obscurity is the common lot of all ancient records, we have many unquestionable vestiges yet remaining, and, in proportion as they are free from these charges, the inquiry becomes more interesting.

My object at present is to direct the attention of your readers to that endless subject of inquiry "Stonehenge," which has perhaps afforded more speculation than any other existing national monument; and, although I have no new hypothesis to offer, still conjecture, as a correspondent of your's has justly remarked, though it will never supply the place of truth, may promote it. The questions, into which the investigation has at length resolved itself, are, principally, whether these masses of stone are *real* or *factitious;* if real, whence brought—and how—by whom—at what time—and for what purpose? Now, Mr. Editor, please to remark, the nature of these latter interrogatories are all dependant upon the assumption of the first, thus adopting that which is, and probably ever will be, irreconcileable, and rejecting the other, which I conceive to be worthy, if not of adoption, at least of inquiry. The received notion among the learned, of their being of Phœnician, rather than of British, origin, so far from being impaired, is strengthened and corroborated by

the latter of these two suppositions. The Phœnicians were, (probably at the time that Druidism was the prevailing religion of our island), a race of men, among whom the arts and sciences had been encouraged, and attained pre-eminent distinction. Not content with making their country the *emporium* of the then civilized world, their colonies were ingrafted on every country whose natural productions were of sufficient importance to make them an object of commerce. From this view Britain early engaged their attention; their settlement in Cornwall, which would be proved by the remains of that language, in absence of other testimony, and their subsequent extension along the southern and western coasts of this kingdom, where these vestiges are principally found, and their total absence in the eastern parts, make the route known. The construction of these temples are decidedly symbolical; and there are that adaptation and design exhibited in them, which are totally at variance with the state of art and science as then known by the Britons: added to which circumstances, the design can only be explained by having recourse to Eastern mythology.

After this slight view of the case, the assumption of their being factitious, or artificial, stone does, to my mind, by no means appear improbable. That the Phœnicians should be acquainted with the art I think may be presumed upon since it was known and in use in the Dictatorship of Sylla*. It is perhaps only by adopting the most probable supposition that we can arrive at any conclusion on the subject;—if they are not artificial, whence were they brought, by what means, and how comes it that an Eastern symbol is found in the obscurity of Britain? The materials for manufacture were abundant; the after changes in the government may account for its loss at any other period; and the only difficulty appears to be, the ascribing to the artificers of Solomon's Temple an art with which, it may be presumed, they were acquainted.

I submit these suggestions, Mr. Editor, to the considera-

* The residences of the Patricians of Rome in the island of Puteoli were formed of artificial stone, from a celebrated material found there.

tion and discussion of yourself and readers, and I am not affecting candour when I say, if it serve the cause of truth, I shall be equally happy in the adoption or refutation*.

THE MISCELLANIST.—No. XX.

I. LINES BY MR. LEWIS MORRIS.

TO THE EDITOR OF THE CAMBRO-BRITON.

SIR,—In your CAMBRO-BRITON of this month I observed a request of yours, that some of your friends should attempt a translation of Mr. Lewis Morris's *Englynion ar y Cildannau*. If the following hurried and imperfect attempt will answer your purpose, it will give me great pleasure, that I am able to contribute, however little, towards a work which deserves the encouragement of every lover of his native language, and of his country. The version is not so literal as I could wish; but you know how difficult it is, in a translation, particularly from Welsh Poetry, to adhere to the beauties of the original, and at the same time to avoid those idioms and peculiarities which the English language will not admit of.

TO A FRIEND ON PRESENTING HIM WITH A HARP.

ACCEPT a charmer from a friend,
On whose soft tones the joys attend;
Compared with which the notes, you trace
On fiddle-strings, are vile and base.

'Tis Philomel's—the voice of love,
Join'd with the warblers of the grove;
The thrush's oration on the spray,
Or blackbird with his beak so gay.

† Although we cannot subscribe to all the opinions of our correspondent, and for which we have neither time nor space at present to specify our reasons, we still think his communication worthy of attention, and shall be glad to insert the remarks of any other writer upon the subject. We shall also be pleased to hear again from MEMNON (he must pardon the *curtailment* of his signature) on any subject connected with the ancient remains of the country.—ED.

At early dawn to this repair,
Her chords will banish sordid care;
In sweetness, Oh! her notes surpass
The mead within the circling glass.

'Tis gone! 'Tis gone! the day is fled!
Music in Cambria—Ah! 'tis dead!
The times no more!—the catch, the glee—
The harp in every family.

Ten thousand tones, no tongue can tell
How lovely, in her bosom dwell;
Still may her strings sweet strains impart,
In Cambria's ear—to Cambria's heart.

G. G.

II. COELBREN Y BEIRDD.

TO THE EDITOR OF THE CAMBRO-BRITON.

MR. EDITOR,—A friend called on me a few days ago begging of me to give him the history of the Alphabet called *Coelbren y Beirdd*—he wishes to know how it was preserved and by whom. But finding myself incompetent to give him the necessary information, I shall be glad if you, or any of your correspondents, will favour us with some notices on the subject. But, however, we both agree in this—that it is best adapted to our language of any alphabet with which we are acquainted, and, if genuine, we greatly wonder that it is not generally adopted.

Your's, &c. HOLYDD*.

III. LINES ON ST. DAVID'S DAY.

TO THE EDITOR OF THE CAMBRO-BRITON.

MR. EDITOR,—Since you were so obliging as to admit my Welsh verses on St. David's Day into your publication, I beg leave to present you with a translation of them in the same metre—"*Scots wha ha'e,*" to be inserted in your next Number should it meet your approbation.

Your's, &c.

Oxford. TEGYD.

* We hope some of our readers will favour HOLYDD with a satisfactory answer to his inquiry; and in the mean time we refer him to an article on the subject, in the first volume of the CAMBRO BRITON, which contains all the information we were able to collect at the time.—ED.

SAINT DAVID'S DAY.

Cambrians brave! the Bard commands
To wear leeks in glorious bands,
Leeks—the greenest in the lands,
On St. David's Day.

Where are the leeks of foliage green?
Them excelling nought is seen,—
Wear them—good our cause has been
On St. David's Day.

Cambrians brave! this day is ours,
Now are crushed all hostile powers;
Let us then enjoy the hours
Of St. David's Day.

Like the saint, brave Cambrians! fight,
Church and state demand the right;
Let the brave in this unite
On St. David's Day.

We were freed—our foes were chain'd
By victory which David gain'd,
The noble victory obtain'd
On St. David's Day.

By him Morgan * could not stand,
By him fell the Saxon band,
By him peace o'erflow'd the land,
O! St. David's Day.

Cambrians brave! the Bard commands
To wear leeks in glorious bands,
Leeks—the greenest in the lands,
On St. David's Day.

Let us shout with voices high,
'Till we rend the starry sky,
We gain'd a glorious victory
On St. David's Day.

* Called also Pelagius, an eminent preacher amongst the Britons during the fourth century. His theological tenets, which were tinctured with the Bardic doctrines, were condemned by the Church of Rome as heretical.—Ed.

IV. WELSH NOTICES.

TO THE EDITOR OF THE CAMBRO-BRITON.

SIR,—In the earlier volumes of the Archæologia, published by the Antiquarian Society, may be found some curious papers on Welsh Antiquities, well worth the notice of the historian. Mr. Edward Llwyd's Itinerary through Wales, published in the Philosophical Transactions, also deserves attention. Mr. Gough's Anecdotes of British Topography will acquaint the reader with many rare and curious traits in print and manuscript, relating to Wales, which are but very imperfectly known. Mr. John Wilkins, goldsmith to king James I., furnished Drayton with many of those curious particulars relative to Wales, which are not to be met with elsewhere.

Malkin's "South Wales," 8vo. vol. i. p. 112.

In the Retrospective Review, No. 10, see an account of Richard Burton's History of the Principality of Wales, (published May 1st, 1822*.)

OBSERVATOR.

V. EISTEDDVOD AT CAERWYS, FLINTSHIRE,

In May, 1798†.

IN consequence of a notice published by the gentlemen of the Gwyneddigion, or Venedocian Society, in London, the Eisteddvod commenced at Caerwys, on Tuesday, the 29th day of May, 1798. The ancient Town-hall was properly prepared for holding the meeting by the judges appointed by the Society to decide on the merits of the performances, whose activity and public spirit on the occasion deserved the highest praise.

The first day was taken up in reading and comparing the poetical Compositions of the several Candidates for the *Gadair*, or Chair of Honour. The *Thesis*, previously fixed upon by the Gwyneddigion, for the Bards to display their powers, was

* We are much obliged to an old correspondent for these hints. The article in the *Retrospective Review*, to which he alludes, is, we have reason to know, the production of a gentleman, to whom the pages of the CAMBRO-BRITON have been, on several occasions, indebted for many valuable contributions.—ED.

† We are indebted to our friend OBSERVATOR for this notice, which was supplied by Mr. Henry Parry of Holywell to Warner's "Walk in Wales." At the present moment it may be thought interesting.—ED.

"The love of our Country, and the commemoration of the celebrated Eisteddvod held at the same town, and under the same roof, by virtue of a commission from Queen Elizabeth;" and, the subject being congenial to the spirit of the ancient Britons, the productions were both numerous and animated. After a close examination of the merits of the several compositions, and mature deliberation, the Judges determined in favour of Robert Davydd of Nantglyn, in Denbighshire, known among the bards by the name of *Robin Ddu o Nantglyn**. The composition, next to his in merit, was adjudged to be that of Mr. Thomas Edwards, usually called *Twm o'r Nant*, and sometimes styled the Welsh Shakespeare, on account of the number and excellence of his dramatic pieces in the Welsh language.

Towards the close of the evening, the bards, when their native fire and genius was kindled by good fellowship, and stimulated by rival exertions, poured forth, with surprising fluency, their extemporaneous effusions on subjects started at the moment, and produced pieces truly excellent of their kind. Of these productions, the *Englynion*, or Epigrammatic Stanzas, on Mr. Owen Jones of London, who principally promoted the meeting, having contributed Twenty Pounds for distribution in prizes to the different competitors according to merit, were the more particularly noticed.

On the second day, the vocal and instrumental competitors exhibited their skill, and, after a contest of upwards of twelve hours, Robert Foulks, of St. Asaph, was declared to be the *Pencerdd Davod*, or the best vocal performer, and William Jones, of Gwytherin, the *Pencerdd Dant*, or the best performer on the harp. Several *connoisseurs* in music, who were present, declared that they never recollected a contest of this nature better maintained or to afford more amusement.

The *Eisteddvod* was well attended by proficients in poetry and music—the number of Bards amounting to twenty, of the Vocal Performers to eighteen, and of the Harpers to twelve; and the company, assembled on the interesting occasion, was both numerous and respectable.

* This is the same person that gained the Chair Medal at Wrexham Eisteddvod, 1820. See the second volume of CAMBRO-BRITON, p. 91.

NEW PUBLICATIONS.

Hu Gadarn, Cywydd o III. Caniad: Gan Idrison. Llundain, 1822.

When "Hu Gadarn" was first proposed as the subject for the Prize Poem of the Cymmorodorion, we offered a remark upon the judgment evinced in selecting it, as it would "exclude from the arena of competition all those votaries of the *awen*, whose poetical pretensions were not accompanied by some knowledge of the ancient history of their country." The poem before us, in which Mr. Owen Pughe has anticipated the successful candidate for the Cymmrodorion prize, proves the converse of our assumption, by shewing how well the task may be executed by one possessing the requisite qualifications. The production is, indeed, in every way worthy of Mr. Pughe's pen, combining, as it does, with a considerable portion of poetical merit, all the historical notices relating to the celebrated patriarch of the Cymry *. It is also particularly distinguished by that classical purity of style, and accuracy of orthography, for the introduction of which our national literature has, on various occasions, been so much indebted to the labours of Mr. Pughe; and we wish we might add, that the patriotic example, he has thus set, had been generally followed. But it may be hoped, that the prejudices existing on this point, however unyielding at present, will yet give way to the influence of time and to the force of a maturer reflection. This Poem is accompanied by a prefatory Address "to the Bards," the concluding observations of which we shall here transcribe, as being in unison with the one we have just ventured to make.

"Ac yma govynav ichwi eich hunain, pa sy hacred ag yw tòri a drylliaw geiriau, neu newidiaw eu llythyriad, allan o bob trevn, er mwyn cadw cynghanedd ac odlaeth i luniaw bànau cerdd, heb son am y geiriau llanw ac y geiriau llediaith, à welir ynddi mòr dryvrith, màl y canlynolion, o blith cantoedd tebyg iddynt.

* For most of the historical particulars relating to Hu Gadarn, we refer the reader to vol. ii. of the Cambro-Briton, p. 59.

"Saeth darai nod—Gwilym ro'wd—D'od i fa's—'R wy'n edrych—Tru' nusol ydyw'r noswaith—Trwy'r enaid tery'r annuw—Fi' ma'n dwym wyf am y dydd—I'w glwyswych bebyll gleisiawn—Bendithiawn a radlawn rodd—A'u golwg gan ei ga'lyn—Nesha'dd yn gydradd â gwr—Trwy 'hyfryd ysbryd a'i air—Gyd â'r gair f'â'r ddisglair ddau—Ni chredais nes im'ato dd'od—'Does ddawn all adrodd haner maint—B'le mae barn 'chaws i estron—F' a mewn fel dyn f'a maes fel nifel.—A llu'r nef heb ddowt nac ofon—Im cymfforddi am protectio—A'n prins a'n gwlad, a'n da, a'n dynion—Pet fae'r Twrc a'r Pab a'r Spanis—Yn dofi a'n difia'n anffafriol—

Trwy'r gwynt, a'r glaw, trwy'r aer,
Trwy'r sphêrs i gyd a'r holl blanede."

"Os yw raid goddevu neu arveru ymadroddion briwion hylled ag y rhai hyna, i anavu a gwaelâu ein hiaith, da pe berwesid cynghanedd ac odlaeth dros byth àr waelawd pair Cyridwen Wrach, medda—

IDRISON."

It is impossible not to concur in the observations contained in this passage: the only matter of surprise is that there should still prevail so corrupt a taste as to employ such unsightly contractions as those above specified.

The Poem is divided, as has already been seen, into three Cantos, and commences with the following passage.

"Wi! nwyv alaw nevolion
Rhwydded ac ebrwydded vròn
Awyddus am ei hoewddawn
Yn glau i lwyddâu yr iawn,
Er i vyd y dygwyv varn
Vygedawl am HU GADARN!
Am Hu yw hael ymholi,
O gau agorâu ei vri,
Ac i hael ei wehelyth
Swydd yw bod na soddo byth;
Am ei vod anorvodawl,
Cad er dwyn a brad àr dawl;
Gwiw yna gweu gyvunwedd
Gwe ei glod er hyd o hedd:
Dir ini y derwyna
I we goeth gyvoethi da;

I wiw gov àr gerdd gyviawn
Glau vod i lwyddâu yr iawn.
I ninnau iawn ennynu
O dan cyvanian â Hu:
Eve gàn rad o gad yn rhydd
Arweiniai war awenydd,
Tros diroedd rhag trais taerion,
Tros y dyli du ei dòn,
I Brydain gain ei brodir,
Hedd er ei veddu yn hir.
Iawn yw son am ei ddoniau,
Ac ei glod ei bod yn glau:
Mi yna á wnav unyd
We rydd awenydd i vyd;
Cyveiliav gan o volawd
Er y gwir, gorarwydd gwawd,
Màl i Hu y bu ei hynt,
Maith hwyl a difaith helynt.

" Ond o gudd orchuddiad trwch,
I gael y diogelwch,
Trwy gel y niwl anolau,
Abraidd hed i ebrwyddâu,
Rhaid dàl heb anwadalu,
Attro daith er at rwy du,
Rhag y blaen drwy y gaen gerth
O unyd gynvyd anvèrth
Heb gov er iawn ymovyn,
Trwy vaint swyd anwydau syn
A ddenynt anwar ddynion
I waelâad àr rad yr Ion,
Màl hyn neud hawdd ymhoni
Gau yn evryddâu àr vri
Hanesion yr hen oesoedd,
Ac eu hawl had hywel oedd?"—P. 5.

The following brief extract is from the same Canto.

" Ond hon ged wynvydedig
Trosai drais y traws a dig
Ar Wlad yr Hav aravaidd,
Yn vlwng eu blys vàl y blaidd;
A hedd á lwyr enhuddid
Gán gelanedd llym eu llid.

Oedd unyd yr anhunedd
Dros y lwys ger-difwys ledd;
Gàn amryw ymdrech amdroi
Neud pob friw yn ymgfröi
O werinach war einioes,
Na oddevynt lev o loes
Hwynt ymovynynt yna
Er rhyw dro o hyn o dra.
Eu glyw o gàn erglywed
Maint o ludd à oedd àr led,
Yn dra syn ymsyniai ev
O doli àr eu dolev.
I nev ei ddevawd gywir
Oedd gweddu i veddu gwir:
Dygyrchai gyrch yn ddiflais,
Mad er eu llad, àr y LLAIS,
Ac ymovynai hyny
Ar hoedd weddi hoew a hy.
Ac iddo yr agweddai
Rwyddaw o vawr drwydd heb drai:
Y geiriau grym orchymyn,
Hael vodd, oedd eu hwyl vàl hyn."—P. 26.

The second Canto begins in the following manner

"Maws agwedd y ddarogan
I HU mòr oedd glwys a glan,
A chynhes oedd achaniad
Goreu modd y geiriau mad;
Addolai eve, o ddyled,
O hael nev am gael y ged:
Ai àr led y ged o gaeth
I bawb er bob gwybodaeth,
Pa oreu modd yn eu mysg
I lwyddaw yr oleuddysg.
Ar ddull y LLAIS yn llesawl
Mynai hoedd arhaeddu hawl,
Pa ryw o vodd à vuddiai
Er uwch wedd yr awen chwai;
Rhag gal er diogelu,
Rhag o dro i drywedd dru,
Er argae pob gorergyd,
Noeth neu gudd, o gawdd a gwyd;

A gwysiai eve yn gyson,
Hyn o bryd, i vod ger bròn
Eu lu, trwy bènteuluoedd,
Er eu hawl i roi àr hoedd
Y geiriau gwar o gariad
Gàn y Llais rhag trais er llad;
Ac o gynghor gwiw gynghaws
Ar i Hu arweddu haws
O drevn drwy ervawr dravnau
Bu eu rhodd er eu rhyddâu:
O rwysg gàn ei orwisgaw,
Ar y brad i yru braw;
Ac er da yr ardwyai
Ar ei drig rhag drwg o rai,
Na vyddynt yno voddion
O nwyd i niweidiaw hon."—P. 34.

We shall conclude our notice of this interesting production with our other extract, though we are sure the admirers of Welsh poetry would gladly accompany us through several more. But we must have some consideration for our English readers, and more particularly as the present number contains more than the usual proportion of Welsh matter. We take the following passage, which is the commencement. Hu's address to the Deity at the close of the Poem, and throughout which he takes a prophetic view of the events that were to befal the Cymry in after ages.

" Ti, Ior y moroedd mawrion,
" Iolav dj àr ael y dòn,
" Ar hon y bu ein hirnawv
" Ar ein bro er ini brawv.
" Am vlys àr lwys velysion,
" Tra y bryd, O! brwd yw bròn,
" O son am dy haelioni
" Mòr vawr o rym erom ni:
" Dyval drwy anial dyviant,
" Trwy avonydd hychwydd chwant,
" Tros hygrog greigiau hagron,
" Tros vynyddau bawdd eu bon,
" Ar ol-gov, gwedd uch gweilgi,
" Gwelwn led hwn lydan li,
" Blwng i gyvyngu rhyngom
" Sydd â gwlad er brad yn som.

" Hiraethwn oror ethawl,
" Oer i ni hwnt eirian hawl!
" Honyma yw ein hammod—
" Da ein byw a hon yn bod!

" Bellach, chychwi á bwyllav,
" Er divadu GWLAD YR HAV,
" Y byddwch yn vwy buddiawl
" Ichwi hon yn eirian hawl
" Heb ormail byd, heb ormes,
" Heb o dro à wnelo dres.
" Yr helaeth lòn haelioni
" Bydd àr chwyl tra byddoch chwi
" I geisiaw à yw gyson
" A gwiw hawl, er mawl yr ION,
" Am hon ogoneddused
" Gwiw er byth àr gov o ged.
" Mál hyn y bydd eich heinioes
" Heb o ladd, neu ludd, neu loes,
" O war, o arav arwydd
" Bod eich gwaith byth ger eich gwydd;
" Na wneloch chwyl annilys,
" Neu o blaid er boddiaw blys."—P. 69.

We are under the necessity of breaking off somewhat abruptly here on account of the space to which we are limited, and which has also compelled us to omit some interesting and learned notes, illustrative of the passages we have cited. Similar illustrations, indeed, are judiciously interspersed throughout the work, and more particularly such as are derived from the ancient records of the Cymry. The critical reader will perceive, from the foregoing specimens of " Hu Gadarn," that the poem is particularly distinguished by the qualities, to which we alluded at the commencement of this notice. And, whether it be from the nature of the subject or the character of the metre in which it is writ ten, this offspring of Mr. Pughe's genius strikes us as more nationally characteristic than either *Coll Gwynva* or *Palestina*, however excellent in their way. Upon the whole we have no hesitation in considering this Poem as giving new lustre at once to Welsh literature and to the well-earned fame of the writer: and of both let us say, as we believe we have said before, ESTO PERPETUA.

Awen Cymru.

A'th rodd yw athrwydd Awen.—Edm. Prys.

ODLIG I GYMMLWYDDIANT AIL Y CYMMRODORION*.

Mai 22, 1822.

Neud dawn y dydd dadeni,—Awen gu,
Wyt yn gweled iti,
Gàn hawl àr hwyl haelioni,
O gedu nwyv gyda ni!

Màl cynt, er helynt hylon—alaw maws,
Elw y mwys dderwyddon
Areilir o wir olion
Ar wiw sail yn yr oes hon.

Diòmedd deuant yma—wyr ein bro
Er ein bri i wledda,
Yn gymdeithion doethion, da,
Ger i law gwir à lywia—

A lywia i oleuad—hanesion
Hen oesau glwys ein gwlad:
A ninnau, o ennyniad,
Hyd byth hanvyddwn yn vad:

O gyva vod argovion,—trwy ein gwaith,
Trwy o goeth amcanion:
Tra oes byd â syw o son
Er dawr y Cymmrodorion.

Idrison.

ENGLYN.

Provais wau pur wevus—iaith
Priv ieithoedd prawf o wythiaith;
Ni phrvoais dan furvaven
Wê mor gaeth â r Gymraeg wen.

Edm. Prys.

* This is the short Welsh ode, which is noticed in the ensuing account of the Cymmrodorion Eisteddvod, as having been omitted to be recited

English Poetry.

LINES
ON THE EISTEDDVOD OF THE CYMMRODORION,
May 22, 1822,
By Mrs. Hemans*.

WHERE met our Bards of old—the glorious throng,
They of the mountain and the battle song?
They met—Oh, not in kingly hall or tower,
But where wild Nature girt herself with power;
They met—where streams flash'd bright from rocky caves,
They met—where woods made moan o'er warriors' graves,
And where the torrent's rainbow-spray was cast,
And where dark lakes were heaving to the blast;
And 'midst th' eternal cliffs, whose strength defied
The crested Roman in his hour of pride;
And where the *Carnedd* on its lonely hill
Bore silent record of the mighty still;
And where the Druid's ancient *Cromlech* frown'd,
And the oaks breath'd mysterious murmurs round.
There throng'd the inspir'd of yore—on plain or height,
" In the Sun's face, beneath the eye of light †,"
And, bearing unto heaven each noble head,
Stood in the circle, where none else might tread.
Well might their lays be lofty! soaring thought
From Nature's presence tenfold grandeur caught:
Well might bold Freedom's soul pervade the strains,
Which startled eagles from their lone domains.
Whence come the echoes to those numbers high?
'Twas from the battle-fields of days gone by;—
And from the tombs of heroes laid to rest,
With their good swords, upon the mountain's breast;
And from the watch-towers on the heights of snow,
Sever'd by cloud and storm from all below;

on that occasion. We should feel indebted to any of our correspondents, that could favour us with a poetical version of it.—Ed.

* These are the English verses which were recited on the occasion mentioned in the subsequent account of the Cymmrodorion Eisteddvod.—Ed.

† This is a literal translation of the Bardic expression, " *Yn wyneb haul a llygad goleuni.*"—Ed.

And the turf-mounds, once girt by ruddy spears,
And the rock-altars of departed years.
Thence, deeply mingling with the torrent's roar,
The winds a thousand wild responses bore;
And the green land, whose every vale and glen
Doth shrine the memory of heroic men,
On all her hills awakening to rejoice,
Sent forth proud answers to her children's voice.

For us,—not ours the festival to hold
'Midst the stone-circles hallowed thus of old;
Not where great Nature's majesty and might
First broke all glorious on our wond'ring sight;
Not near the tombs, where sleep our free and brave,
Not near the mountain *llyn*, the ocean wave,
In these last days we meet,—dark Mona's shore,
Eryri's cliffs, resound with harps no more;
But as the stream (tho' time or art may turn
The torrent bursting from its cavern'd urn,
To the soft vales of pastures and of flowers,
From Alpine glens and awful forest bowers,)
Alike in rushing strength, or sunny sleep,
Holds on its course, to mingle with the deep;
Thus, though our paths be chang'd, still warm and free,
Land of the Bard, our spirit flies to thee,
To thee our thoughts, our hopes, our hearts belong,
Our dreams are haunted by thy voice of song:
Nor yield our souls one patriot feeling less
To the green memory of thy loveliness,
Than theirs, whose harp-notes peal'd from every height
" In the Sun's face, beneath the eye of light."

Monthly Register.

CYMMRODORION.

The Second Anniversary of the Cymmrodorion was celebrated, on the 22nd of last month, at the Freemason's Tavern, and that too with an *éclât*, which affords the best possible

earnest of the "All hail hereafter." And, if the zeal of the future is to bear any proportion with the apathy of the past, a splendid day indeed has already shed its dawning light on the land of the Cymry. To the patriotic example of those distinguished individuals, who have formed so honourable an exception to the general indifference of their countrymen on this occasion, must this result be mainly ascribed; but it must not be forgotten, how much is also due to the varied fascinations of the Cambrian Euterpe, who was never seen to more advantage than at the recent Cymmrodorion *Eisteddvod*, where, under the more refined graces of modern times, she often revealed the homely, yet captivating, charms of her primitive mountain attire.

The Anniversary may be described, generally, as having been devoted to three objects:—musical festivity, business, and conviviality. The first of these was the chief aim of the *Eisteddvod*, which took place in the morning;—the second of the General-Meeting, by which it was succeeded;—and the third of the Annual Dinner in the evening. We shall give as full a report of these several meetings, as our space will permit.

Soon after eleven o'clock the arrival of company at Freemasons' Hall, denoted the near approach of the *Eisteddvod;* and, before half-past twelve, that spacious apartment was nearly filled with a most respectable assemblage, including á considerable portion of rank and fashion, but more distinguished, perhaps, by the female beauty which diffused over the interesting scene its own peculiar lustre and animation. About the period just mentioned the commencement of the *Eisteddvod* was announced, in the temporary and unavoidable absence of the President, Sir W. W. Wynn, by Lord Kenyon, who briefly and neatly explained the objects of this national festival. A few observations of the same tenour were then made by Mr. Humffreys Parry, as "Conductor of the Cymmrodorion Transactions," and were succeeded by a short address in Welsh to the same purpose, and remarkable for the fluency and propriety with which it was delivered, by Mr. Griffith Jones, Sub-Librarian of the Society. After him Mr. Humffreys

Parry again appeared before the Meeting, and gave, extempore, an historical outline of these national assemblies from the most ancient notices of their existence under the Druids, through the various periods of their revival by the Welsh Bards, whether as *Gorseddau* or *Eisteddvodau*, down to the æra of their present auspicious re-establishment under the patronage of the Cymmorodorion and the Societies in Wales *. This being done, the same gentleman read a copy of beautiful verses, written by Mrs. Hemans, for the occasion, and which we have inserted in a foregoing page. To this would have succeeded the recital of some Welsh compositions in prose and verse, had it not been considered advisable not to detain the company, by any farther preliminary proceedings, from the particular object of the *Eisteddvod.* In a preceding page may be found a short ode, one of the pieces thus withheld, and which we particularly recommend to the notice of the Welsh reader. It is from the pen of Mr. Owen Pughe.

The festivities of the morning now commenced. But, ere we describe them, we should first state, that the chair † had been some time previously taken by the President, Sir W. W. Wynn, who had only been prevented from being earlier at his post by his patriotic attention to the interests of Wales in another place ‡. His arrival was hailed by the company with long and loud cheering, and more especially, as the particular cause of his absence had been explained by the noble lord, who announced the opening of the *Eisteddvod.*

We are not aware that we can give a more satisfactory report of the musical performances than by first particularising

* In p. 108 of this volume (No. 24) may be found a paper on the same subject, but which admits of considerable enlargement.

† The chair, in which Sir W. W. Wynn sat on this occasion, was the one belonging to the old Cymmrodorion, established in 1751, and was presented to that Society by the Sir Watkin of that day, grandfather, we believe, of the gentleman who, at present, so worthily bears the name. This chair is now the property of the Gwyneddigion, from whose rooms it was moved for this *Eisteddvod.*

‡ As far as we could catch the explanation, publicly given, on this subject, both by Lord Kenyon and Sir W. W. Wynn himself, the cause of this gentleman's inability to be present at the opening of the *Eisteddvod* was his attendance upon Lord Liverpool, to endeavour to procure a remission of the duty on coal carried coast-wise in Wales, and in which, we understood him to say, he was successful.

them as they appear in books of the day, and by subjoining a few remarks on their most prominent features. The entertainments, then, of this Cambrian Concert were divided into two Parts, and embraced, it will be seen, a happy variety of vocal and instrumental airs, accompanied by the national strains of the Cymry. The following was the arrangement.

PART I.

1. Glee and Chorus—"On the landing of the Romans in Britain."—Air—"Capt. Morgan's March." *(The words by Mrs. Hemans.)*
2. Song by Mr. Parry.—*Air*—"Good humoured and merry." *(The words by Mr. Parry.)*
3. Air, with variations, on the newly-invented Cambrian Pedal Harp, by Mr. Davies.
4. Duet, by Mr. J. Smith and Mr. Collyer—"Owain Glyndwr's War-song,"—*Air*—"The rising of the Lark." *(The words by Mrs. Hemans.)*
5. Pennillion, accompained on the Welsh Harps after the manner of Wales.
6. Song, by Miss Williams.—*Air*—"Lady Owen's Delight."
7. Welsh Air, with variations, on the Harp, by Mr. Edward Jones, Harper to the King.
8. Song, by Master Smith.—"The Cambrian Minstrel Boy." *(The words by Mr. Parry.)*
9. A Druidical Song, and Chorus, by Mr. Tinney, &c. accompanied on the Harp and Piano Forte. *(Arranged by Mr. Edward Jones.)*

PART II.

1. A Double Glee, and Chorus, accompanied on the Harps and the Piano-Forte.—*Air*—"The Welsh Ground." (*The words by Mrs. Hemans.*)
2. Trio, by Miss Williams, Miss Hall, and Master Williams.
3. A Welsh Air, ("Margaret's Daughter") with variations for the Harp, Piano-Forte, Double Flute, and Quadrille Flageolet, by Mr. Parry, Miss Morgan, and Master Parry.
4. Song, by Mr. J. Smith.—"The Heroes of Cymru."—*Air*—"Meillionen, or Sir W. W. Wynn's Delight." *(The words by Mr. Humffreys Parry.)*
5. Duet, by Master Smith and Master Parry.—*Air*—"Nos Galan, or New Year's Eve."

6. AIR, with variations on the Harp, by Mr. Davies.
7. SERENADE, by Mr. Collyer—"Ellen Dear."—*Air*—"Venture Gwen." *(The words by Mr. Jones, of Swansea.)*
8. DUET, by Mr. Parry and Miss Williams.—*Air*—"Hob y deri dando." *(The words by Mr. Jones, of Swansea.)*
9. PENNILLION, accompanied on the Welsh Harps.—*Air*—"Serch Hudol, or the Allurements of Love."
10. FINALE—"God save the King," with a Welsh Stanza written by Mr. Owen Pughe.

It may be invidious perhaps to particularize for its merit any portion of the performance, where none was unworthy of praise; but we must be allowed to specify such parts as afforded *us* the highest gratification, leaving to others full liberty to form a different opinion. Among the vocal performance, the songs, that pleased us most, were, (according to the preceding arrangement), in PART I., No. 2, by Mr. Parry, No. 6, by Miss Williams, No. 8, by Master Smith, and No. 9. The Druidical Song, by Mr. Tinney; in PART II., No. 5, by Masters Smith and Parry, No. 7, by Mr. Collyer, and the Finale, especially the Welsh Stanza, which is finely written, and was judiciously sung by Mr. Parry*. Of the instrumental music, the airs on the Harp by Mr. Edward Jones and Mr. Davies, and that on the Flageolet by Mr. Parry, had, decidedly, the greatest charms for our ear. Not that we mean to say they were the most national; for, in this point of view, the performance on the Welsh Harp, by Messrs. Pritchard and Thomas, should have the first place. Yet we must be allowed to observe, that, altogether, we were disappointed by the effect of our national instrument on this occasion, and more especially by that of the *Pennillion*, sung with it. Whether it arose from the spaciousness of the room, the diffidence or inexperience of the performers, or from any other cause, it is, however, true, that the effect was not so impressive as had been anticipated. We trust, therefore, that whatever may have been the impediment to the full success of this part of the performance will be removed on any future occasion. The new "Cambrian Pedal Harp" appeared to possess the most power-

* We take this opportunity of remarking, that the several airs and songs, written by Mrs. Hemans, deserved every praise as poetical compositions; and we were particularly pleased also with the sweet Air of "Ellen Dear" by Mr. Jones, of Swansea.

ful execution, and was admirably played by Mr. Davies. A diversity of opinion, indeed, has been expressed as to the merits of this instrument; but the prevailing sentiment was decidedly in its favour, both as to the fulness of its tones, and the compass and variety of its execution. We have no doubt, therefore, that it will become a favourite with those who delight in this species of music*. It would be an injustice to close this short and imperfect report of the musical festivities of the Anniversary, without noticing the judicious and well-executed arrangements made by Mr. Parry, whose indefatigable zeal on this occasion, as on every other of a similar nature, cannot be too greatly, nor too gratefully, felt by his countrymen. And we may add, that the general and high satisfaction, with which this Cambrian Concert was received, cannot fail to ensure its repetition hereafter. Among the company present on the occasion were, besides the President, Dowager Lady Wynn, Miss Williams Wynn, and several other ladies of distinctions, Lord Kenyon, Sir R. W. Vaughan, Bart. Sir E. P. Lloyd, Bart. J. W. Griffith, Esq. M. P., J. W. Hanmer, Esq. and many gentlemen of the first consequence, whom we really have not space to enumerate. The company amounted nearly to four hundred†.

It only remains, with reference to this portion of the day's proceedings, to state, that between the two Parts of the Concert the names of the successful candidates for the Prize-Poem and Essay, (who are therefore entitled to a Medal and Ten Pounds each), were announced, and proved to be as follows.

I. The Welsh Poem, or *Cywydd*, on "Hu Gadarn."—Adjudged to the Rev. EDWARD HUGHES, Bodvari, Flintshire‡.

II. The English Essay on "The general cultivation of the Welsh tongue and its particular use with reference to the poems of

* We refer the reader to our last Number, p. 425, for a brief account of this newly invented instrument by Mr. Parry.

† The terms of admission to all such, as were not members of the Cymmrodorion, were seven shillings each ticket.

‡ There were eight other candidates for this prize, and one of whom, Mr. Thomas Jones (*Bardd Clof*) who gained the prize last year, honourably withdrew his composition, between which and that of Mr. Hughes the Judges would otherwise have had great difficulty in deciding.

the Welsh Bards, in illustrating historical occurrences.—Adjudged to Mr. HUMFFREYS PARRY *.

We now arrive at the second division of this Anniversary of the Cymmrodorion; we allude to the business transacted at the General Meeting, which took place between the Concert and Dinner. About forty members were present upon this occasion, and Lord Dynevor was in the chair. The first proceeding was the perusal of a well-written letter from Mr. Hughes, author of "*Horæ Britannicæ*," requesting the favour of the Society to transmit a copy of his work, under the sanction of their name, to the Antiquarian Society of France. The request was, of course, received with unanimous assent; and the Rev. Mr. Rees, of Cascob, who was present, and was about to visit Paris, undertook the execution of the commission. This gentleman, who has since set out, has taken with him a letter on the occasion, from the Cymmrodorion to the French Institution. This circumstance, although of no great importance in itself, cannot fail to keep alive that harmony between the two Societies, which it is so desirable to maintain, and which must tend to promote the peculiar interests of each.

The next proceeding was the proposal of a Resolution, which, as it is of some moment to the interests of Welsh literature, and more particularly for the dissension it is likely to create, we shall here transcribe *verbatim*.

"*Resolved*,—That this Society will henceforth, by all the means in its power, recommend and promote the substitution of the letter V for F, and of the letter F for FF, in Welsh orthography, as an alteration, sanctioned, as well by the practice of all other tongues, as by the ancient mode of writing the Welsh language itself; and, as being moreover consonant with the value universally appropriated to the letters in question, with the exception only of the present anomalous usage in Wales, and which is, accordingly, productive of a confusion decidedly inimical to the interests of our national literature."

The Resolution, which had been previously recommended by the Council, was proposed from the Chair, and acceded to, as far as we could discern, without one dissentient voice. At least no one had the boldness to oppose it, although it was expressly desired, that, if such opposition was felt, it might

* For this prize there were only two other competitors; but both the rejected Essays were stated to be of considerable merit.

be expressed. But, indeed, it must have required some ingenuity to defend a corruption, of which people are at length beginning to see the inconvenience as well as the absurdity. May the efforts of the Cymmrodorion have, in this instance, the desired effect*!

When this Resolution had been adopted, the Society proceeded to the election of Officers for the year ensuing, when The Right Hon. Lord Dynevor was kind enough to accept the office of PRESIDENT; upon which the Thanks of the Institution were unanimously voted to Sir W. W. Wynn, Bart. for the zealous assiduity with which he had discharged the duties of that situation during the two preceding years. The Presidents and Vice-Presidents of the Societies in Wales were then elected VICE-PRESIDENTS of the Institution, together with several distinguished members of the Cymmrodorion. Some changes were also made in the members of the COUNCIL; and Mr. Humffreys Parry was elected CONDUCTOR of the TRANSACTIONS, and Mr. Griffith Jones, SUB-LIBRARIAN of the Society, an office peculiarly suitable to the talents of that gentleman, which promise to be hereafter of material benefit to the cause of Welsh literature. The other Officers of the Institution were unanimously re-elected.

Of the Dinner we have not much to say, notwithstanding that by many it may have been considered as the most important part of the Aniversary. And in some respects it undoubtedly was so; for it has ever been found, in this country at least, that the convivialities of the social board have been essential to the well-being of a public institution. Be the object politics, literature, society, or even religion itself, an annual dinner is become indispensable to the prosperity of the cause; and it may therefore be regarded as fortunate for the public interests of the country, that some of the sumptuary laws of ancient Rome have no operation here. However, to return to our subject, the festival of the Cymmorodorion was numerously and respectably attended. Lord Dynevor presided on the occasion, and was supported by Lord Bulkeley, Sir W. W. Wynn, Sir Edward

* We shall be excused, we hope, for taking to ourselves some little credit for the share we have had in the production of this result. For, although we were not the first to abandon the general practice in this respect, we believe we are entitled to a precedence in the open exposure of its amazing absurdity.

Pryse Lloyd, and several other gentlemen, connected with Wales, of the highest respectability. The number, that sat down to dinner, was eighty-four, which, we believe, considerably exceeded that of last year, and is, consequently, a proof that the cause gains ground in the estimation of the country. Not to dwell upon the attractions of the table, (which were in the wonted liberal style of the Freemasons' Tavern), the evening was enlivened by the customary alternation of toasts and songs, accompanied by the occasional strains of the harp and piano. *Pennillion* were also again sung at intervals, and had evidently a more pleasing effect than in the morning; which may be ascribed, in some degree, to the dispersed situation of the singers, and also perhaps to the less powerful tones of the harp. But, be this as it may, this national custom had now more of its mountain characteristics than on the former occasion above noticed. The *Cerddorion* were obviously in higher tune, and exerted their powers with more spirit; and it may be, that they felt the same influence, which the elder Cato is reported to have experienced on a similar occasion:—

Narratur et prisci Catonis
Sæpe *mero* caluisse virtus.

In fine, the musical entertainments of the evening were scarcely inferior in number to those of the morning, and proved most substantially, that the *decies repetita placebit* was, in this respect, a favourite axiom of the Cymry.

We would beg to suggest, however, whether it might not be of benefit to the interests of the Cymmrodorion, to allow something to be occasionally said, at their Annual Dinner, by the way either of Report or Address, on the particular objects of the Society, in imitation of the practice of other literary institutions. We think it would be of service if this were done; as strangers, who have no other means of being informed on the subject, might thus be induced to lend their aid to the cause. It would also have the effect of eliciting that talent, which may now lie dormant for want of encouragement. Nothing of this sort, however, was attempted at the feast of the Cymmrodorion; though in every other respect it is impossible to speak too highly of the patriotic spirit, with which their Second Anniversary has been celebrated.

CYMREIGYDDION IN SWANSEA.

A Society has recently been established in Swansea under the title of "Cymdeithas Cymreigyddion Gorwenydd," the particular object of which appears to be the cultivation of a pure and critical knowledge of the Welsh tongue; in accordance with which they have declared their intention to co-operate with the Societies already established under a similar name in London and Liverpool: we heartily wish success to this infant association, and hope it will strictly adhere to the principles, upon which it professes to be formed. It affords, we trust, an additional proof of the patriotic spirit now abroad for the promotion of the great national cause.

CYMMRODORION IN CHESTER.

An advertisement has recently appeared in one of the Chester Papers, inviting the formation of a Society in that ancient city, under the title prefixed to this notice, "for the purpose," as the advertisement states, "of stimulating and assisting each other in the research and preservation of the knowledge of the origin, antiquity, history, customs, and literature of their ancestors, the Cymry, and also to retain a correct, familiar, and facile utterance of their native language." The projectors of the institution have already taken a commodious room for the occasion, and appear to anticipate every success. They declare themselves to be "invited by the example of their countrymen;" and sincerely do we hope they may prove themselves to be animated by the better feeling, (for, unfortunately, there are feelings of a different character) which has at length been awakened amongst our mountain solitudes. The intimate connection of Chester with the Principality, and the number of Welshmen that are enclosed within its venerable walls, render it peculiarly adapted to the formation of such a Society as the one, now contemplated.

Literary Announcements.

Part VIII. of the History of North Wales, by Mr. Cathrall, has just made its appearance. It concludes the Life of Owain Glyndwr, and enters upon the examination of the Welsh language.

The work, entitled Memoirs of Owain Glyndwr, by the Rev. Thomas Thomas, so long announced, is at length published. Of the character of this production we can offer no opinion within the limits of this brief notice; we are happy to find, however, from the long list of subscribers, that the author has wisely provided against the consequences of a failure. Like a prudent sportsman, he has not ventured to take the field, without first making sure of his quarry.

INDEX.

Page

ABER, Etymology of 420
Aberth, Etymology of 421
Acre, the Welsh, Size of..... 247
Agweddi, (note) 197
Alban, Etymology of 209, 291
Allt yr Esgyr, View from 476
ANTHOLOGIANA 102, 200, 404
ANTIQUITIES 14, 487
Anverth, Etymology of 422
Arglwydd, Meaning of 247
Argyvrau, (note) 199
Arthur, Triads relating to 387
Arvon, Men of, their Privileges 11
" Awdl a gant Gwalchmai i Ddavydd ab Owain 181
AWEN CYMRU, 49, 11, 181, 249, 313, 377, 437, 501

B.

Balaklava, Etymology of 332
Bangor, College of, (note).... 14
——— Priory of..... 483
Bardd Teliaw, (note) 90
Bardic Congresses, History of 108
Bardic Motto in Powys, Remarks on..... 177, 301
" Bard's Lament for Cynddylan," 252
Battle Knights of Arthur's Court, the Three 393
" Bedydd," Remarks on..... 367
Beuno, College of, (note) 14
Bible, Welsh Version of..... 215
Biddings, Welsh 341
BIOGRAPHY 17, 142, 295, 426
Birchen-wreath, Account of.. 293
Biscay, Language of..... 28
" Bonedd y Saint," Account of 7
Brecknockshire, Curious Custom in, (note)..... 151
——— Letters on, 412, 413, 416, 418, 468, 470, 473, 475
Brecon, Address delivered at 224
——— Meeting at..... 187
———Town of described 468, 473
Breton Letters, 353, (note) .. 436
Brigantes, Etymology of..... 285
British Kings, the Twenty-four, &c. 359
Brychan, the Sons of 10

C.

Cadair Arthur, Account of .. 472
" Cader Idris" 166
Cadwaladr ab Grufydd, (note) 184
Cadwallon ab Grufydd, (note) ib.

Page

Caer Bannau, Account of 471
Caernarvon Castle, History of 276
Caernarvon Eisteddvod .. 55, 127
Caledonia, Etymology of, (note) 397
CAMBRIANA 38, 291
" Cambrian Melodies," 124, 314, 315, 381, 440
Cambrian Pedal Harp, Notice of..... 425
Cambrian Society in Dyved, Proceedings of 253, 444
——— in Gwent, Establishment of, 187—Farther Proceedings of 159, 254
Camlwrw, (note) 328
" Canary Lines on," 299
——— Welsh version of..... 300
" Can Gwahoddwr," 348
" Canorion Melody," 439
Cantrev, Description of 248
Carddychwel, (note) 324
Cato's Soliloquy, Welsh Version of 56
Ceiniawg Baladyr, (note) 326
CEINION Y GREAL 358, 483
Celtic MSS. in Dublin..... 191
" Cerdd ar Hen Wr yr Coed," 424
Chief Courts of Arthur, the Three..... 388
Chief Mistresses of Arthur, the Three..... ib.
Chirk Castle, Account of 154
Church Union Society in St. David's..... 447
Cistvaen, Remarks on, (note) 471
Cities, Thirty-three, Chief of Britain 359
Coll Gwynva, Remarks on.... 161
Comets, Notices of in the Welsh Chronicle 179
Compeers of Arthur's Court, the Three 388
Continent Knights of Arthur's Court, the Three 393
Convention of Urgency 248
Cornish Opera, Account of, 235—Extracts from .... 237—243
Courteous Knights of Arthur's Court, the Three 391
Cows, their connection with Islands, 168—Proverbs concerning their tails 170
Cowyll, (note) 199
" Creuloni"..... 121
Cuall, Etymology of..... 422
Cymmerau, Etymology of 421

INDEX.

Page

Cymreigyddion in Swansea .. 512
Cymmrodorion, Proceedings of, 125, 186, 316, 382, 441—Report of, 59—Second Anniversary of, 503—Eisteddvod of..... 504
Cymmrodorion in Chester 512
——————— in Gwynedd, Eisteddvod of, 55—Proceedings of 445
——————— in Powys, Proceedings of 317
Cymry, Etymology of 205, 282
Cyn, Meaning and force of .. 284
Cynddylan ab Cyndrwyn (note) 253
Cyvarvod Cymhorth..... 37
"Cyvrinach y Beirdd," 227, 319, 347
"Cywydd y Diluw," Review of..... 43
"Cywydd y Varn," Remarks on, (note)..... 410

D.

Darien (Isthmus of) Language of..... 31
David's (St.) Day, 1822 ..383, 446
Davydd ab Gwilym, Life of .. 142
——————— Translation of one of his Poems 149
Davydd ab Owain Gwynedd, Notice of, (note) 182
Davydd Ddu o Eryri, Life of.. 426
Davydd Gam, Notice of..... 418
"Death of Llywelyn," 378
"Dee's Druid Water," 251
Dewi, Notice of..... 137
Didactics of Geraint.. 88, 264
"Digoll Vynydd," (note) 364
Dinas Bran, Account of, 211—(note)..... 212
"Divyrwch Gwyr Dyvi," 424
Dotame, Account of..... 372
Dovydd, (note) 89
Dramatic Writing in Wales, Remarks on..... 234
Dwynwen, Notice of 292

E.

Ednyved Vychan, Pedigree of 486
——————— Children of ib.
Eisteddvod at Caerwys in 1798, Account of 493
Eisteddvod in Gwent, Project of..... 127
Eisteddvod in London 504
——————— Lines on the 502
Elian's (St.) Well, Superstition concerning, 202—Recent instance of, (note)..... 203
English Poetry 51, 122, 182, 250, 314, 378, 439, 502
Englynion 377, 501

Page

"Englynion ar y Cildannau," 437
——————— Translation of 490
"Enterlude," Etymology of, (note) 234
Equity-dispensing Knights, the Three..... 390
Errors Corrected 66, 130, 194, 258, 322, 386, 450
Etymology.... 167, 205, 282, 420
Etymologies of English Writers 38
Excerpta 27, 172, 269, 354, 433, 477
Excursion in North Wales 91, 153, 210, 275

F.

Fair Ladies of Arthur's Court, the Three..... 387
Fairies, Welsh, Account of .. 291
"Farwel V'Ieunctid," 424
Free and Dissatisfied Guests of Arthur's Court, the Three .. 388
French Antiquarian Society, Memoirs of..... 338, 396
Fynnon Elian, Superstition of, (note)..... 203

G.

Gaelic Language, Review of a Work on..... 339, 396
Genealogy of the Saints, 7, 81, 137, 201, 266, 335, 394, 455
Geraint Vardd Glas, Notice of, (note)..... 88
Gobennydd a Thrawstyle (note) 128
"Gogerddan," 423
Golden-tongued Knights of Arthur's Court, the Three 389
Goronwy Owen, Letters of 409, 458
Greal, Notices of 392
"Green Isles of the Ocean,".. 441
Guernsey, Druidical Monument in..... 14
Gwalchmai, Ode of to Davydd ab Owain..... 17
——————— Translation of .. 182
Gwilymiana 141
"Gwyl Dewi Sant," 438
——————— Translation of 492
Gwynebgwarth, (note) 197
Gwyneddigion, Proceedings of 382

H.

Highland Society of Aberdeen 63
——————— of London .. 62
Hindu Mythology, Conformity of with the Bardic..... 269
Hirlas, Account of 292
"Hirlas Horn,"..... 185
Howel (James) Esq. Letter of 462
——————— Notice of (note)..... ib.
Huon, (note) 88

INDEX.

Page

Hywel Dda's Laws, Translation of 196, 259, 323

I.

" I Hav," 313
Illusory Knights of Arthur's Court, the Three 394
Irish Harp, Account of 354

K.

Kanzas, Account of..... 373
Kine, Names of in Welsh, (note)..... 343
Kingly Knights of Arthur's Court, the Three 390
Knights that guarded the Greal, the Three 392

L.

" Lament of the last Druid,".. 122
Language, Origin of..175, 254, 304
" Last Minstrel," 380
LAWS OF HYWEL .. 195, 259, 323
Leek, Custom of wearing 368
LETTERS ON BRECKNOCKSHIRE 412, 413, 416, 418, 468, 470, 473, 475
" Letters on the Scenery of Wales," Review of 117
LITERARY ANNOUNCEMENTS 64, 128, 192, 256, 319, 384, 447, 512
Llandona, Account of..... 292
Llanddwyn, Account of ..... ib.
Llangollen, Epitaphs at 37
———— Vale of 139
Lloegr, Etymology of 209, 291
Llywarch Hen's Poems, Remarks on 404
———— Extracts from ..... 405—9
Llywelyn ab Grufydd, Fall of 417
London, Etymology of.... 42, 209
Lords Marchers, Account of.. 153
" Lorin, or The Wanderer in Wales," 128

M.

Madawg ab Maredydd, Notice of, (note) 184
Medical Receipts 248
" Meillionen," 273
" Mentra Gwen," ..... ib.
Mer, Meaning of, (note)..... 421
Miracle-plays, Account of, (note)..... 236
MISCELLANIST 36, 114, 175, 244, 301, 366, 489
Mon, Mona, Etymology of.... 168
MONTHLY REGISTER 55, 127, 186, 253, 316, 382, 442, 503
Morgan, (Pelagius), Notice of, (note) 492
Myvyrian MSS..... 442
" Mwynen Cynwyd," 423

Page

N.

Neithiorwr, (note) 201
Ner, (note) 89
NEW PUBLICATIONS 43, 117, 307, 373, 495
Numerals in Gaelic 345

O.

" O, the days are past".....440
ORIGINAL LETTERS 409, 458
Oswestry, Historical Notices of 97
———— Etymology of (note) 102
Owain Glyndwr, Life of..... 17
———— Name of (note) ib.
———— Notice of.... 419
———— Relic of (note) 26
" Owain Gwynedd," 52
Owain Gwynedd, Notice of (note)..... 183
Ox, Custom of holding the tail of, (note) 259

P.

Pabo Post Prydain 41
Padoucas, Account of..... 371
" Palestine," Welsh Translation of reviewed..... 307
Paradise, Language of 173
" Paradise Regained," Welsh version of..... 34, 105, 161
Pencenedl 247
PENNILLION 49, 121, 249, 313, 437
———— Translations of 51, 122, 250, 314
Pentrevoelas, Inscription at .. 16
Petty Memorials relating to Wales 483
" Post," Remarks on 116
PRELIMINARY NOTICES 2, 66, 130, 194, 258, 328, 386, 450
Privileged Knights of Arthur's Court, the Three 391
Pughe, (Mr. Owen), his adoption of new Letters, (note) 351
———— his " Hu Gadarn" 495
———— his Translation of " Palestine,"..... 307

Q.

Questions on the Welsh Laws 180
———— Answers thereto 247

R.

Red Dragon, Remarks on 294
RETRO-PROSPECTIVE ADDRESS 3
" Rheged," 273
Rhingyll (note) 13
Rhodri ab Owain Gwynedd, " Rhyban Morvydd" ....., 165

INDEX.

Page

Rhys ab Grufydd, Notice of, (note) 486
"Rhyvelgyrch Gwyr Harlech," 274

S.

Saints (British) Genealogy of 7, 81, 137, 201, 266, 335, 394, 455
Scoti, Etymology of, (note) .. 400
Seasons, Welsh and Gaelic Names of, (note) 343
"Serch Hudol," 424
Shrewsbury, Ancient name of, (note) 364
SKETCHES OF SOCIETY 346
Sovereign Chiefs of Arthur's Court, the Three 388
Stonehenge, Remarks on..... 488

T.

Taliesin's Poems, Extracts from .....220—3
Thomson's Seasons, Translation of a Passage in 481
Titan, Remarks on 283, (note) 288
"Traethawd ar Gadwedigaeth yr Iaith Gymraeg," Review of..... 373
"Treva," Remarks on..... 304
THE TRIADS 328, 387, 451
Triads of the Isle of Britain, Chronological Epitome of .. 131
Triads relating to Arthur 387
——— Ethical 454
——— of a Miser 451
——— of a Welshman 328
TRIBANAU 49, 121
——— Translation of.. 51, 122
"Trichant o Bunnau," 274
"Trochi," Remarks on the use of 161, 366
Trybedd, (note) 198

V.

"Vale of Tywy," 315
Valle Crucis, Account of 211

Page

W.

Wales, Etymology of, (note).. 397
Welsh, their love for their Country 369
Welsh Church in Liverpool .. 255
Welsh Concordance 114
Welsh Dictionaries 40
Welsh Indians 371, 435
Welsh Language, Essay on the Antiquity of..... 67
——— Objections to its Cultivation answered 229
——— Treatise on its Preservation..... 373
Welsh Laws, Questions on.... 180
——— Answers thereto 247
Welsh Letters, Remarks on 305, 350
Welsh Literary Societies, Remarks on 177, 224
Welsh MSS. in London 306
WELSH MUSIC, Letters on 164, 273, 423
Welsh Notices 493
Welsh Poetry, Remarks on 43, 411
WELSH PROVERBS (Historical) 151
WELSH TRANSLATIONS 33, 161, 215, 299
Welshman's Triads 328
Wendi, Notices of 433, 477
Williams (Rev. John) Memoir of..... 295
WISDOM OF CATWG 140, 331, 465
WISDOM OF THE CYMRY 204
Wise-counselling Knights of Arthur's Court, the Three .. 389
Wives of Arthur, the Three .. 387
Wrexham, Account of..... 158
Wye, Views on 414
Wynns of Gwydir, Notices of 294
Wynnstay, Account of..... 155
"Wyres Ned Pugh," 273

Y.

"Y Glew," 378
"Ymson Cato," 50
"Ynys Dywyll," Remarks on, (note) 209